A PRETIOVS

BOOKE OF HEAVENLIE

MEDITATIONS,

Called, A priuate talke of the soule with GOD:

ich who so zealouslie will vse and pra-
e, *shall feele in his minde an vnspeak-*
able sweetenes of the euerla-
sting happines.

ritten (as some thinke) by that reuerend, and
eligious Father S. AVGVSTINE; and no
translated onelie, but purified also, and with
most ample, and necessarie
sentences of holie scrip-
ture adorned,
by
THOMAS ROGERS.

Psal. 119. verse 113.

I hate vaine inuentions, but thy
Lawe do I loue.

inted at London by Humfrey
Lownes, dwelling on Bred-street
hill, at the signe of the Starre, for the
companie of the Statio-
ners. 1604.

138. g.

SOIT
LA VOLONTE DE FAICTE
FIDES

To the honorable Master Thomas Wilson, Doctor of the Ciuill lawes, one of her Maiesties principall secretaries, and of the most honorable priuie Counsell, Grace and peace in our Sauiour Christ.

AMong Christians it is and hath beene for long continuance an auncient custome, Honourable, at this time and at this daie commonlie of the yeare, eyther to purchase fauour, if they haue none, or to confirme friendship which they haue, with gifts and presents. Hence both hie estates to them of low calling, and meane persons to their betters; and euerie friend to his wel-willer light will send some token, if his abilitie doe serue, of a friendly heart and affection.

In the day two speciall thinges are to be obserued. One is, that

our Sauiour Christ was circumcised hereupon; another that the newe yeare beginneth now. If we shewe argument of loue one toward another, for that we haue perceiued the loue of our Sauiour to vs ward, by his natiuitie, circumcision and suffering in the flesh for our sakes; doubtlesse our custome is a Christian custome: if otherwise, because the new yeare beginneth, we seeke new loue, or a renuing of old good will, it is a ciuill custome commendable in either respect, yet vsed in both, it better pleaseth God.

2 Pet. 2. 21

I therefore hearing of the good opinion, which it hath pleased your Honor to conceiue of mee, haue thought no time could bee better than now, by some present both to thanke your Honor for the same, and to craue the continuance thereof, till by euill demeanor I shall deserue the contrarie.

My gift which I doe offer is for price of no great value, such as a poore student may present, For as the Persians b from the richest to the poorest, would gratifie their Kinges with giftes and rewardes, some with golde, as Noble men: some with silke and spices, as Marchant

b Aelianus variæ hist. lib. 1.

ehant men, and some to with simple apples and plummes, and such like fruite, as Husbandmen, who had no better to giue: So, though persons of honour may giue you golde and Iewels, merchants veluet, silke, and spices, rich men costly rewardes: yet can a poore labourer in the Garden of Christian knowledge, giue no bettter than such as he hath, apples and plums, euen the fruite of his studie, and trauell.

Notwithstanding, small for price though it bee, I haue good hope your houour will accept it well in worth, both for the matter it containeth, which is so holy: and for the manner of handling the same by the author, which is so heauenly, that in my iudgement, neyther *Historia Animalium*, which Aristotle gaue vnto Alexander the great: nor that of Cicero *De Republica*, which Cardinall Poole sought after with the expence of 2000. crownes c. Nor finally those Sibyllian works that Tarquin Priscus bought full deerely of Amalthea d, are so profound for knowledge: nor many big volumes of Philosophie, for methode so exquisite:

c R. Asch. Ioan. Sturmio Epist. l. 1. p. 37. b.

d Lactant. falsa sap. cap. 6.

quiſite; nor all the bookes of humanitie, ſo neceſſarie for vſe as it is.

Which I doe write, neyther to diſſwade any from the reading of thoſe, nor to perſwade your Honour, to conceiue wel of this booke. For I verily doe thinke, that both they are commendable, yea, and neceſſarie too, applied to their due endes, and that your Honour conceiueth better of this, than I by writing can expreſſe, being as you are, for your wiſedome, an honourable Counſeller; for your learning, a reuerend Doctor: by your ſundry good and neceſſarie bookes, a famous writer, and for your zeale, a valiant oppugner of ſinne and wickednes.

But as I thinke thereof my ſelfe, ſo doe I write. In which reſpect I haue not ſhunned paines to adorne the ſame with places of holie Scripture. For, ſeeing the booke, by peruſing it to mine vnſpeakeable both profit and pleaſure, to ſauour moſt fragrantly of the flowers and ſentences, not of humane, that is vaine wiſedome, but of Gods holie word: and to bee as holy for phraſe; as for matter holy, being wholy taken out

of

of the holy Scripture: me thought were the places of Scripture annexed in the margine, it would bee a quicke ſpurre, not onely vnto the true Chriſtians zealouſly to read this auncient and godly Father, when they ſhould ſee all his ſentences in a manner to bee nothing but verie Scripture; but alſo vnto Papiſtes, who neglecting Scripture cleaue ouermuch vnto this, and other Fathers of the Church, to read the Scriptures, when they ſhould perceiue all his delight to be in vſing the verie words of the holy Ghoſt.

Wherefore both for the bringing the Scripture into more credit with all Papiſtes, and this holy Father with ſome Proteſtantes, and his methode and manner of handling the Scriptures, to bee a perpetuall monument of imitation vnto both, I haue added the places (the more willingly through the earneſt inſtigation of ſome godly perſons, eſpecially of the Printer heereof, whoſe good nature and zeale, as it is not vnknowne to your Honour, ſo is it wel knowne to the Church of Chriſt, by his carefull, and orderly im-

printing

printing good bookes) & now haue publiſhed my doings vnder the protection of your honour.

Which my paines, if I ſhall perceiue to be well taken of the godly, chiefely of your wiſedome, I purpoſe (God aſſiſting mee) to proceede in ſetting foorth after this ſame order, not onely the Authors Manuel and Meditations, but alſo diuers and ſundrie of Saint Auguſtine his workes beſide: that the verie Papiſtes may ſee, though they know it well enough alreadie, that *Auguſtino plurimum tribuamus*, as it is well giuen out of vs e.

e R. Aſch. & Ioan. Sturmio. lib. 1. Epi. pa. 16. b

But me thinkes I heare ſome aduerſaries among themſelues on this wiſe ſpeaking, his quoting wee condemne not, and his tranſlating we alow, but by his preſumptuous parting of ſentences, and correcting ſuch a Doctor, hee plainely ſheweth that hee is by the one ouercurious, and by the other a ranke heretike.

May it therefore pleaſe your Honour to heare my reaſons of doing what I haue doone, The which if your wiſedome doe like, I ſhall not weigh, what any eyther Zoilus of enuie, or aduerſarie of malice will thinke.

thinke.

Touching my parting of the ſentences, I did it vpon theſe occaſions: Firſt, to imitate thoſe good bookes out of which they were borrowed, that is, the ſacred Scripture. For ſurely in mine opinion, it were not well, the booke being moſt notablie deriued out of the pure fountaines of Gods holy word, if it were ſet forth in any other forme than is the ſpring from which it flowed.

Secondly, that the Reader might the more ſenſiblie perceiue the mind and methode of the Author. For I dare ſay it, by this parting or ſeuering of the ſentences, a more cleare light of the Authors minde will appeare to him, who gladly would vnderſtand the ſame, than when they are confounded or not parted.

Thirdly, to offer cauſe of deepe contemplation to the zealous Chriſtian. For there is no ſentence almoſt throughout the booke, which is vaine, but moſt heauenly, and able to make euen him who is fartheſt from Chriſtianitie, to occupie his minde with holy and deepe Meditations. Therefore albeit

albeit they can be placed in no forme amisse, yet then best do they profit and moue the minde, when they are parted.

Last of all, for the better disposing the places of Scripture by the Printer, I haue deuided the sentences. For had the booke beene printed in that letter which other books of Meditations, set forth by mee, are done withall, as I thought it would, then should the places (they are so plentifull,) neuer haue stoode in good forme nor sight, as in some part of this booke may appeare, notwithstanding the letter bee verie great in mine eye, for so small a volume.

Now concerning the second point, it stood mee vpon, both for my owne credite, and also for the behoofe of others, to leaue somewhat out. For had I not so done, I should haue said, that the handes of God, *Manus inquam illæ quæ affixæ clauis sunt pro me*[f], did make mee: I should haue said, that the light which was made, when God said, Let there be light, was *Angelica scilicet natura*[g]: I should haue said, that the Angels, as for diuers other ends, so for this are appointed

[f] Soliloq. cap. 2

[g] Soliloq. cap. 8

ted, *Vt orationes filiorum Dei offerant in conſpectu maieſtatis ſuæ*, h I ſhould haue ſaid, that the ſame Angels doe bring *Gemitus noſtros atque ſuſpiria ad Deum, vt impetrent nobis facilem Dei benignitatis propitiationem, & referant ad nos deſideratam ſuæ gratiæ benedictionem* i: I ſhould haue ſaid, that our Sauiour deſcended into Hel, *Vti ſedebant in tenebris patres noſtri* k: I ſhould haue ſaid, that Chriſt aſcended, *Aſſumpta ſecum ex inferis captiuitate, quam captiuauerat antiquus ille hoſtis, humani generis inimicus* l: finally, I ſhould haue ſayde, that we ought to doubt, *An ad portum ſalutis peruenire valeamus*, m *quia omnia in futurum reſeruantur incerta*: and ſo where my purpoſe was to edifie, I ſhould haue deſtroyed the ſoules of the weake with erronious opinions. Beſide I ſhould haue cooled the zeale euen of the ſtrongeſt, when thinking to proceede in holy Meditation, they ſhould finde ſuch ſtumbling blockes of errour caſt in their way. And therefore did I iudge it better to leaue them quite out, though it grieue the Papiſtes, than to leaue them in, eyther to the deſtruction of ſome, or to the offence of any

h Soliloq. cap. 27
i Soliloq. cap. 27
k Soliloq. cap. 32
l Soliloq. cap. 32
m Soliloq. cap. 35

good

good Chriſtian : maruelling much why in other Engliſh tranſlations this matter hath not beene looked vnto ere this, and theſe faults not wholy, as in part they bee amended.

And heere I beſeech your Honour euen for Gods glorie, the furtherance of the Goſpell, and commoditie of this land; that among all abuſes which you ſtudie to reforme, as a godly magiſtrate, and ought to enforme her Maieſtie of, as a prudent Counſeller, you would remember the hurt that commeth by corrupt bookes in our Engliſh tongue. Firſt, they infect the minds of the ſimple; ſecondarily they offend the godly; and thirdly, they confirme the obſtinate, and the more a great deale, becauſe they are allowed by publike authoritie, and not eyther diligently corrected, or orderly forbidden.

Againe, call into minde thoſe bookes which doe more hurt than they: namely, the inchantments of Circes brought out of Italie, and ſuch vngracious workes, eyther tranſlated out of Italian into Engliſh, or imitating wholy the Italian inuention. *Ten Sermons*

at

at Paules Crosse n, do not so much good for mouing men to true doctrine, as one of those bookes doe harme, with inticing men to ill liuing. Yea, I say further, those bookes tend not so much to corrupt honest liuing, as they doe to subuert true religion. Moe papistes be made by your merrie bookes of Italie, than by your earnest bookes of Louaine. This foresee subtile Papistes. Therefore when the busie and open Papistes abrode could not by their contentious bookes, turne men in England fast enough from truth and right iudgement in doctrine, then the subtile and secret Papistes at home, procured b audie bookes to be translated out of the Italian tongue, whereby ouermanie young wils and wits allured to wanton nesse, doe now boldly contemne all seuere bookes that sound to honestie, and godlines. Which bookes open, not fond and common waies to vice, but such subtile, cnning, new, and diuers shiftes to carrie young wits vnto vanitie, and young wits vnto mischiefe, to teach old bandes new schoole points, as the simple head of an English man is not able to inuent, nor euer was heard of in England before, yea when Papistrie ouerflowed al. Suffer these bookes to be read and they will soone displace al bookes of

n Maister Aschamin his Schoolemaister. Booke. 1. Pag. 26.

Page. 27.

Pagd. 27.

godly

godly learning: for they carrying the wit vnto vanity, & marring good manners, shall easily corrupt the mind with ill opinions, and false iudgement in doctrine: first to thinke ill of all true religion, and at last to thinke nothing of God himselfe. And that which is most to be lamented, and therfore more needfull to be looked vnto, there be moe of these vngracious bookes set out in print within these few monethes, than haue beene seene in England many score yeares. And because our English men made Italians cannot hurt, but certaine persons, and in crtaine places, therefore these Italian bookes are made English, to bring mischiefe enough openly and boldly to all estates, great and meane, young and olde, euerie where. So that now they be *solde in euerie shop in London, commended by honest titles, the sooner to corrupt honest manners, dedicated ouer boldly to vertuous and honourable personages, the easilier to begui'e simple and innocent wits.*

These are the wordes, as your wise dome smelleth I am sure, not of a young wit, but of a graue head, not of a meane Scholer, but of the best Scholemaster that euer England bred, and therefore not lightly to bee ouerpassed, nor quickly

to

to be forgotten, but with earneſt endeuour oftentimes carefully to bee recorded, as good counſell expreſſed from an heartie good will with rare eloquence, tending to the glorie of GOD, and benefit of this our Countrie, that neither ſuch as are well giuen may bee alienated from vertue, nor thoſe which are ill bent, prouoked vnto wickednes, through baudie, beaſtly and blaſphemous bookes.

Laſt of all, remember I humblie once againe in the bowels of Ieſus CHRIST beſeech you, remember another abuſe that hurteth more than both thoſe which I haue alreadie mentioned; namely, prophane plaies, publikely vſed, ſet foorth as banners of open defiance to the Goſpell, and godlineſſe, and that vpon holie daies, yea, and in thoſe places to (I meane the Vniuerſities for learning, and London for reſort) which ought to bee the Lanternes of godlines vnto all the land beſide. Preachers euen the graueſt for wiſedome and yeares, and the greateſt for zeale and knowledge, and not the ſmalleſt for authoritie, euerie where crie out vpon them ſo zealouſlie

with

with such griefe of heart, that they are euen tyred againe with crying. Doctors condemne them o, Bishops write against them p, yea and the best Authors in these daies of those wonton, yea wicked toyes are quite out of loue with them, and ashamed of their doings q. Oh that the Magistrate our souereigne Magistrate I meane, would vtterly forbid them publikely to bee vsed, that the common people might not haunt thē, and all should be well!

o Cyril. Catech. 1. Mystag. Tertul. li. de Spect.

p Saluianus inuenter of the 2. blast of retreate from places

q Author of the 3. blast of retraite from places, and also the author of the schoole of abuse.

But to returne to my purpose from which I haue digressed, these errours I feare mee, haue caused many to doubt, whether Saint Augustine were the Author of this booke; but being left out, as now they are, I cannot see why S. Augustine might not make the same, the matter is so heauenly, prayers; the words so holy, Scripture; euerie thing so wisely, orderly, excellently done by the author, that he must needes bee a most excellent man, whosoeuer made the same, and a more excellent than Saint Augustine among the Doctors, I thinke was neuer anie.

Which beeng so, I trust I shall not

not need to requeſt your Honour to accept this booke in good part: but to requeſt your Honour to pardon my boldnes in dedicating my ſimple doings, obſcure, as I am, and of perſon vnknowne to your Honour, and to beare with my rude tediouſneſſe, and tedious rudeneſſe, I haue great neede, and ſo I humbly doe.

The Lord Almightie, and king of glorie, who hath caſt the eyes of his gratious countenance vpon you, abide with you for euermore, and with this new yeare powre vpon your Honour a new increaſe of his heauenly bleſſings. Amen.

The firſt of Ianuarie. An. 1581.

At your Honors commandement

Tho. Rogers.

Mary Somerville
1749

A pretious Booke of holy Meditations, written by that reuerend Father S. Augustine which he calleth his priuate talke with God.

Chap. 1.

Of the vnspeakeable sweetnes of God.

O Lorde, which knowest mee [a], giue me grace to know thee [b]; to know thee, euen the strength of my soule [c].

O my comfort [d], shewe mee thy selfe: let me see thee, O light of mine eies [e]:

Come, O thou mirth of my spirit; let me see thee, the ioy of mine hart [f]; and loue thee, the very life of my soule [g],

[a] 1 Sam, 16 Psalm 5, 9 Acts 13, 8.
[b] Wis 15, 3 Iohn, 7, 3
[c] 2, Sam 12, 3 Psalm, 18, 2
[d] 2 Cor 1, 3 Rom. 1[illegible]
[e] Ioh, 1[illegible] Iames, [illegible]
[f] Ps, 119, 2[illegible]
[g] Eccl. 13, 4 Iohn 14, 3

Heauenly meditations,

Come in my presence, O my souereigne delight[h], my sweete solace[i], O my Lord God[k], my life[l], and the whole glory of my soule[m].

Let mee finde thee, O mine harts desire[n]; let me hold thee whome my soule doeth loue[o] O celestiall bride-groome[p], let me embrace thee, O my souereigne comfort, both inwarde and outwarde; let mee possesse thee, O euerlasting blisse[q], yet in the middes of mine heart[r], let me possesse thee, O blessed life[s], O surpassing sweetnes[t] of my soule.

Let me loue thee, O Lord my strength[u], my fortresse, my refuge, and my Sauiour. Let me loue thee, O my GOD, mine helper[x], mine high Tower, and mine hope[y] in all my trouble.

Let mee embrace thee, euer good

h Sal. song 1 verse. 6.&c.
i Wis. 16.21 Rom. 15.5.
k Exod. 15.2 Psalm. 7.1.3 Mat. 4.7.10
l Eccl. 23.4 Coloss. 3.4
m Psa. 62.7 Iudith. 15.9
n Psa. 42.1.2
o Sal. song. 3 Vers. 1
p Eph. 5.22 23 Reu. 21.2
q 1 Ioh. 5.12
r Gal. 2.20
s Iob 11.15 Iohn 14.6
t Psal. 34.8
u 2 Sam. 22 2.3
x Psalm. 18 vers. 1.2.&3
y Psal. 61.3

goodnes it ſelf[z], without whom nothing is good; let mee inioy thee the verie beſt[a], without whom nothing is beſt.

O word[b], more ſharper than anie two edged ſword[c], open thou the ſecret partes of mine eares, that I may heare thy voyce[d].

Thunder, O Lord, from heauen e with a loude and mightie voyce. Let the ſea roare, and all that therein is[f], let the earth bee moued, and all that is in it.

Lighten mine eyes[g]: O incomprehenſible light[h]; caſt forth thy lightening, and ſcatter them[i], that they regarde no vanitie[k].

Encreaſe thy lightning[l], and ſcatter them, that the fountains of water may appeare, and the foundations of the worlde bee diſcouered.

z Mat. 19.17 Luke. 18.19
a Iam. 1.17
b Ioh. 1.1.2
c Hebr. 4.12
d Pro. 2.1.2 Iohn. 10.3
e Pſal. 18.3
f 1. Chro. 16 verſ. 32
g Pſal. 13.3
h Iohn. 1.5
i Pſa. 144.6 Pſal. 18.14
k Pſ. 119.37
l Pſa. 18.14 15

O light inuisible giue mee sight [m] to see thee. Create a new smelling, ô sauiour of life [n], that I may runne after thee through the sauour of thy ointmentes [o]. Heale my tasting, that I may taste, know, and discerne how great thy goodnes is P, O Lord, which thou hast laid vp for them, who are filled with thy loue [q].

Giue me an heart, that may thinke on thee [r]; a minde, that may loue thee [t]; a soule, that may remember thee [t]; an vnderstanding, to knowe thee [u], and reason, alwaies to sticke fast vnto thee [x], the most soueraigne delight [y]. Let wise loue sauour thee wisely [z].

O life [a], for whom all thinges liue [b]; O life, which giuest mee life [c], O life, which art my life [d], by which I liue [e], without which

[m] Psal. 119. 18
[n] 2 Cor. 2. 15 16
[o] Sal. Songs 1. vers 2. 3.
[p] Psal. 51. 19
[q] Deut. 6. 5 Mat. 22. 37
[r] Prou. 2. 1 2. &c.
[t] Mar. 12. 29 30
[u] Deu. 6. 6. 7
[x] Deu. 30. 11. 12. &c.
[y] Mat. 10. 37 38. &c
[z] Rom. 8. 35. 36. &c
[a] Philip. 3. 7 8
[b] Deut. 13. 3
[c] Ioh. 11. 25
[d] 1. Cor. 3. 22. 23
[e] Ioh. 6. 57
[f] Ioh 14. 6. [g] Acts. 17. 21.

which I die, O life, which raiſeſt me to life[f], without which I periſh; O life, whereby I reioyce, without which I am penſiue; O liuely, ſweete, and louely life alwaies to be though vpon, where art thou, I beſeech thee? where may I finde thee, that I may faint in my ſelf, and depend on thee?

[f] Ioh. 21. 25

[g] Sal. ſong. 1. verſe 6. Sal. ſong. 5 verſe, 6.

O my loue, bee thou nigh in my minde, nigh in mine heart, nigh in my mouthe, nigh in mine eares, nigh to ayde mee[h]. For I languiſh through loue[i], for without thee, alas, I die; but when I thinke on thee, I reuiue againe.

[h] Pſa. 44. 23 24
[i] Pſal. 69, 17 18
[k] Sal. ſong. 5 verſe, 8

Thy ſauour refreſheth me[k], thy remembrance healeth me, yet ſhall I not be ſatisfied[l], till thy glorie appeareth[m], O thou life of my ſoule[n].

[k] Sal. ſong. 1 verſe 1
[l] Pſal. 17. 5
[m] Col. 3. 4.
[n] Eccl. 23. 4

My ſoule longeth, yea, and faint-

faynteth o through the remembrance of thee ; when shall I come, and appeare before thy presence p, O my ioy q!

Wherefore hidest thou thy face r, ô my delight by whom I reioyce s?

O thou faire one whom I so desire t, where hast thou hid thy selfe u? Thy sent I feele, therefore doe I liue, and am somewhat comforted; but thee I see not. I heare thy voyce and I take heart againe.

But wherefore hidest thou thy face x? Happily thou wilt say, No man shall see me and liue y. O then Lord, ôh that I were dead, so I might see the; ôlet mee see thee, that I may die euen heere. I will not liue, die I would, yea I desire to be loosed & to be with Christ z; I desire to die that I may see Christ;

o Psal. 84.2
p Psal. 42.2
q Iudi. 15.9
r Iob. 13.24
s Luk. 10.0
t Pf. 12.1.2
u Sal. song. 5 ver. 6.7. &c.
x Iob. 13 24
y Exo. 33. 20
z Phili. 1. 23

refuse

refuse to liue, that I may liue with Christ [a].

O Lord Iesu, receiue my spirite [b]; O my life [c], take my soule, my ioy, drawe my heart vnto thee; my sweete foode [d], let me eate thee [e]; mine head [f], direct mee, light of mine eyes [g] inlighten mee, O my comfort, reioyce me, my sauiour [h] quicken mee: ô Word of God [i] refresh mee, my praise [k] comfort the soule of thy seruant [l]. Enter thereinto, ô my ioy, that it also may ioy in thee [m]: Enter thereinto, O souereigne sweetnesse, that it may sauour those things which are sweet: ô light eternall [n] shine thou ouer it, that it may vnderstand thee, know thee [o], & loue thee [p].

For the cause, ô Lord, why it loueth thee not, is, because it knowes thee not, and it knoweth

[a] 2.Tim.2 11
[b] Act.7.59
[c] Ioh. 14.6
[d] Ioh.6.54 55.&c.
[e] Mat.14.22
[f] 1.Cor.11.3 Ephes. 5.23
[g] Iohn.1.9
[h] 2.cor.2.16 Iohn. 1.1
[i] Exod.15.2 Deu.10.20 21
[k] Psal.86.4
[l] Psal. 4.4
[m] Psal. 4.4
[n] Iohn. 1.5
[o] Iohn. 17.3
[p] Psa.40.16 Iohn. 8.42 Iohn. 14.15 21.&c.

eth thee not, because it perceiues thee not; it perceiueth thee not, because it comprehendeth not thy light, which doeth
q Iohn. 1.5 shine in darknes q, & the darknesse comprehendeth it not.
r Iohn. 1.4 Iohn. 2.35 36 O light of the mind r, O lightsome truth; O true light, which
s Iohn. 1.9 inlighteneſt euery man that cõmeth into this world s: indeede
that commeth into the world:
but not which loueth the world
t 1 Ioh. 2.15 t For whosoeuer is a friende of
u Iames 4.4 the world u is an enemie to God.
x Gen. 1. 2. O driue away the darkeneſſe x from the deepe of my minde, that it may see thee, by vnderstanding thee; and know thee. by comprehending thee; and loue thee, by knowing thee.
y Ioh. 14.15 16.17. For whosoeuer knoweth thee,
z Luk. 9.23 24 doeth loue thee y; he forgets
a Mat. 10. himselfe z, and loues thee more
37.38.39. than himselfe a; yea, hee forsa-

keth

leth himselfe, and commeth vnto thee, that in thee alone he may reioyce [b].

Hence then is it, O Lord, that I loue thee not as I ought to doe, euen becauſe I knowe thee not ſo perfectly as I ſhoulde [c], and becauſe I haue but little knowledge of thee, I loue thee but little: and for that I loue thee but little, I doe little reioice in thee [d]. But departing from thee the true and inwarde ioye vnto outwarde, while I lacke thee, I ſeeke feined comforts in theſe outward things [e]. And ſo wretch that I am, that which with my whole heart, and with all my minde I ſhould haue ſurrendred vnto thee alone, that haue I giuen to vanities: and ſo through louing vanitie [g], I am become vaine.

Hence alſo it is, that I reioyce

b 5 not

[b] 1. cor. 1. 31.
[c] 1 Cor. 13 9, 10
[d] 2 Cor. 7 31
[e] 1. Ioh. 2. 15, 16.
[f] Deut. 6. 5. Matt. 22. 37 Marke 12. 29, 30
[g] Pſal. 4. 2.

not in thee [h], nor cleaue to thee [i], O Lord, euen because I delight in outward, thou in inward [k]: I in temporall, thou in spirituall ioyes: I am in minde distracted, in thought occupied, in talke snarled about transitorie things, and thou inhabitest the eternitie [l], and art euerlastingnesse it selfe [m]: Thou art in heauen [n], I on earth, thou louest thinges on high [o], I base things below: thou heauenly, I terrestriall. And howe then may these contraries agree together [p]?

[h] Phili. 4. 1
[i] Deu 10. 20
[k] Ioh. 4. 13 24
[l] Esa. 57. 15
[m] Bar. 4. 10 14
[n] 2. Mac. 1. 24. 25
[o] 1. King. 8 30. 32
Matth. 6 9
[p] Col. 3. 1 2
2. Cor. 6. 15. 16. &c.

Chap. 2.

Of the miserie and frailetie of Man.

WRetched man that I am [a], when shall my crookednes bee made euen to thy straightnesse [b]?

[a] Rom. 7. 24
[b] Hos. 14. 10

Lord,

Lord thou loueſt ſolitarines c, and I companie: thou ſilence d, and I noiſe: thou trueth e, and I vanitie f: thou puritie g, and I filthines h.

And what more, Lord? Thou art perfectly good i, I am euill k, thou art godly l, I am wicked m, thou art holy n, I am wretched o, thou art righteous p, I am ſinfull q: thou art the light r, I am blinde: thou art the life ſ, I am dead: thou the phyſition t I am ſicke: thou the ioy u, I am ſorrow: thou the ſouereigne truth x, I nothing but vanitie, as all men liuing be y.

Alas therefore, O my Creator z, what ſhall I ſay? Liſten, O my Creator: I am thy creature a, and am now caſt away: I

c Mat. 6. 5. 6
d Eſa. 33. 11
e Pſa. 25. 10
f Gen. 6. 5 Mat. 15. 19
g Iob. 15 15 Iohn. 25. 4. 5. 6
h Eſay. 64. 6
i Pſal. 118. 129 Iere. 33. 11 Mat. 19. 16 17
k Gen. 8. 21 Rom. 3. 10 11. &c.
l Reue. 15. 4
m 1. Ki. 8. 46
n Leui. 19. 2 1. Sam. 2. 2. Eſay. 6. 3 Reu. 6. 10.
o 1. Ioh. 1 8. 10
p Pſ. 119. 137 Dan. 9. 14.
q Reuel. 16. 5
r Eccl. 7. 2.
ſ Mica. 7. 8 Iohn. 1. 4. 9. Iohn. 8. 11. 1 Iohn. 1. 5. 7.
t Iohn. 11. 25 Iohn. 14. 25.
u Mat. 9. 11. 13.
x Iud 15. 9. Pſal. 39. 5. Pſal. 6. 2. 8. Wiſd. 13. 1. Deu. 32. 18. Eccleſ. 12. 1.
y Eſd. 8. 7. 8. 9.

am thy creature, and now doe I
[b] Psal. 13.9. 13.44. die; I am thy creature [b], and am now destroyed.

Thy wookemanship I am. Thy hands haue made me [c], and fashioned me.

[c] Psa. 119.73

O Lord despise not the work
[d] Isa. 1.8.8 of thine handes [d], respect the woundes of thine owne hands, I beseech thee.

Loe, thou hast written mee vpon the palme of thine hands [e] O Lord God, read that writing, and saue me.

[e] Esa. 49.16

Beholde, I thy creature sighe
[f] Psa. 42.1.2 [g] Gen. 2.26 1.27 after thee [f]: thou art my Creator [g], oh make me new againe [h].

Wisd. 2.23 [h] Psal. 51.1, 10 Beholde, I thy workemanship,
[i] Iud. 10.10 Psalm. 28.1. Ioel. 1.14, 19 crie vnto thee [i], thou art the life, [k], oh quicken me againe. Behold, I thy handy worke looke
[l] Ioh. 14.6 [m] Psa. 119.25. 87.140. 88 vpon thee [m], thou art my maker, oh repaire mee againe.
[n] Esay. 17.7 Spare me, O Lord, for my daies

are

are but vanitie[n]

What is man that he should talke vnto GOD his maker! Spare me, O God, speaking vnto thee. Be not angrie with thy seruant[o] for presuming to talke with so mightie a Lord. Necessitie hath no law. Griefe compels me to speake, and the miserie which I endure, inforceth mee to crie out.

[n] Iob 7 16

[o] Gen, 18, 32 13.

Sicke I am, I crie vnto the physicion; blinde I am, I hasten to the light; I am dead, and I sigh for life. Thou art the physition[p]; thou art the light[q], the life thou art,[r] O Iesus of Nazareth[s],

[p] Mat. 9, 12 13
[q] Ioh 8, 12.
[r] Ioh, 14, 6
[s] Mat, 26, 71
Mark, 1, 24
[t] Mat. 9, 27
Mark, 10, 47
[u] Psa, 36. 9.

Haue mercie vppon mee, O sonne of Dauid[t], O fountaine of mercie[u], haue mercie vppon me, and harken to the diseased which crieth for thine help.

O light passing by, looke vpon the blinde, stretch foorth thine

thine hand vnto him, that hee may come vnto thee, and see the light in thy light[x]. O life liuing euerlastingly[y], call againe the dead vnto life.

x Psal. 36. 9
y Luk. 1. 35

But what am I that speaketh vnto thee? Woe is mee, Lord: spare me, O Lord[z] I, alas, I am euen a rotten carkas[a], the meat of wormes[b], a loathsome vessel, euen matter for fire[c].

z Iob. 7. 16
a Esay. 4. 19
b Esa. 51. 8.
c Mat. 25. 41

What am I that speaketh vnto thee? Woe is mee, Lord, O Lord spare mee, a wretched man[d]: A man indeede, borne of a woman, of short continuance, and full of trouble: a man indeede, made like to vanitie[e], compared to the foolish beastes[f]: and now in verie deed like to them.

d Luk. 13. 27
Rom. 7. 24.
e Iob 14. 1.
f Psa. 144. 4
g Psa. 49. 12
20

And what am I more? a darke dungeon, miserable earth[h], the childe of wrath[i], a vessell of dishonour

h Eccl. 10. 9
12.
Eccl. 17. 33
i Ephe. 2. 3

honour[k]: begotten in vncleannes[l], liuing in wretchednes[m]: dying in destresse.

k Rom. 9 21.22
l Psal. 51.5
m Iob. 14.1

Out vpon me wretch, what am I? Alas what shall become of me, that am a vessed of filthinesse, a coffin of rottennesse, repleniſhed with ſtinch, & loathſomneſſe, blinde, poore, naked, ſubiect to verie many troubles, ignorant both when I came into the world, and when I ſhall depart[n], miſerable[o], and mortall[p], whoſe daies paſſe away like a ſhade[q], whoſe life vaniſheth like the moone light, now growing like a flower[r] on the tree, and by and by withering, flouriſhing now, fading by and by?

n Gen 27.2 Eccle.9,12 Mat. 24.44 Reuel.3,3
o Iob. 14.1
p Rom.6,12 2.Cor.4,11
q 1.Chr. 29 verſ. 15 Pſal. 102,11
r Iob. 14,2 Pſal.103,15 Eſay.40,6 7,8

My life, I ſay, is a frayle life, a fleeting life[s], a life, that the more it lengtheneth, the ſhorter it waxeth, the more it encreaſeth

s Iob. 7,6.7

creaſeth, the nigher it draweth towards death, a life tranſitorie and deceitfull, repleniſhed with the ſnares of death [t].

[t] pſal. 18. 5.

Nowe am I iocund, anon ſad; nowe ſtrong, anon ſicke; nowe aliue, anon dead: nowe I ſeeme happie, but am alwaies miſerable: nowe merry, anone mourning. And ſo are all things ſubiect vnto mutabilitie, that nothing continueth in a ſtaye one whole houre togither.

Hence feare, thence trembling: hence hunger, thence thirſt: thence cold, hence heat: hence faintneſſe, thence ſorrowe ſpringeth: and after all theſe followeth vntimely death, which ſodainly doth carry miſerable menne away after a thouſande waies.

This man it killeth with ſickneſs, that man it oppreſſeth with

ſorrow

ſorrowe; this man it famiſheth with hunger, that manne with thirſt it diſpatcheth; this man it choakes with waters, that man it ſtrangleth with an halter. One man it conſumeth by fire, another it deuoureth by wilde beaſtes; with ſworde it ſlayeth another; another it corrupteth with poyſon; and with ſome terrible feare it diſpatcheth ſome other miſerable man.

And yet there is a great miſerie beſide all this: and that is: although nothing bee more certaine than death, yet woteth not man when he ſhall departe: and then takes hee a fall, and leeſeth his hope [x] when in his owne iudgement he ſtoode full ſure. For man cannot tell either when, or where, or how he ſhall die: yet is it appointed that

[x] Gen. 27, 2 Pſal. 39. 45 Eccleſ. 9. 12 [x] Iob. 8. 13 Prou. 10, 28

he

y Heb.9.27 he ſhall die y.

Now ſee, Lord, how greati
mans wretchednes, wherein
am, & yet feare not: how muc
the miſerie that I endure, an
yet neither am troubled there
nor doe crie vnto thee? Bu
Lord, I will crie vnto thee be
fore I paſſe away, if happily
may abide in thee, & not paſſ
away.

I will tell then, I will tell my
miſerie: yea I will confeſſe m
vileneſſe before thee, and no
bee aſhamed.

z Exo.15,2
Pſal.43,2
Eſay.49,5
a Eſa.18,1,2
b Ioh.1.4,9
c Pſalm.3,3
Pſalm.62,7
d Iohn.14,6
e Pſ.104.35
Eſay.25,1

O my fortitude z, by whom
I am vpholden, helpe me, aſſiſt
mee, ô my ſtrength a by whom
I am ſuſtained: Come light b
through which I ſee, appear
glorie, c through which I re
ioyce: and life d wherein I ſhall
like, manifeſt thy ſelfe, ô Lord
my God. e

Chap.

Chap. 3.
Of Gods wonderfull light.

O Light which *Tobie* sawe, when though blinde[a], he taught his sonne the way of life[b]! O light which *Izhac* sawe inwardly, when though outwardly blinde[c], he tolde his sonne what was to come[d]. O light, I say, inuisible, to which all the depth of mans hart is visible[e]. O light which *Iacob* saw, when according to thine inward instruction, hee foretolde[f] what outwardly should happen to his sonnes.

Beholde darknes is vpon the face of the deepe[g], of my mind, thou art light[h]; lo, a mistie dimnes is vpon the waters of mine heart, but thou art the truth[i].

a Tob. 2. 9 10
b Tob. 4. 3 4. &c.
c Gen. 27, 1
d Gen. 27 28, 29
e 1. Ki. 8, 39 1 Chr. 28, 9 Eccl. 42, 18 1 Corin. 4, 5
f Reuel. 2, 2, 3 Gen. 40. 8 2, 3, &c.
g Gen. 1, 2
h Luk, 2, 32 Iames, 1, 17
i Iohn. 14. 6

O

O word by whom all thing
were made, and without whic
[k]Iohn 1.3. nothing was made [k]. O word
[l]Prou. 8.22 which art before all things [l], an
23.24.&c, Wisdo. 9.9 before which was nothing!
Eccles. 24.5 word creating al things [m], wit
6.&c.12 out which al things are nothing
[m]Iohn. 1.3 O word gouerning all things
[n]Heb. 1.2.3 without which all thinges are
naught worth. O word which
in the beginning didst say, Le
there bee light, and there was
[o]Gene. 1.3 light [o]: say likewise to mee, Le
there be light, and light shal be
[p]Psal. 36.9 made, and I shall see light [p] and
discerne all that is not light. For
without thee I put darknesse for
[q]Esa. 5.20 light [q], and light for darknes;

And so without thee there is
present for truth, errour; for wis-
dome, foolishnesse; confusion &
ignorance for knowledge; for
sight, blindnes; by-pathes for
the right way, for life, death.

Chap. 4.
The frailetie of mans nature.

BEholde, my Lorde, because there is no life, there is death; nay rather there is no death, because death is nothing. For thereby wee come to naught, while we dreade not to make our selues nought[a] through sinne: a Ier, 10, 24

And that deseruedly, O Lord. For when wee come to naught like the running water[b], we are recompensed according to our workes: because without thee nothing was done[c]. and wee by doing nothing, are made nothing. For without thee, by whome all things are made[d], and without whome nothing was made[e] (O Lord the word[f]

b Psal, 57, 8, 7

c Iohn, 1, 3,

d Pro 8. 22, 23, &c Hebr, 1 1, 3

e Iohn, 1, 3.

f 1. Iohn, 1, 7 Reuel, 19. 11. 13.

g Ioh.1,1,3 O God the word g by whom all things were made, (without which was made nothing that was made) we are nothing.

Woe is mee wtetch so often blinded: because thou art the h Mica.7,8 1 Ioh.1.4.9 Iohn.8,12. light h, and I am not with thee.

Woe is mee wretch so often wounded; because thou art sal- i Mat.1,21 Luke.1.31 Philip.3,20 1 Tim 4.10 uation i, and I am not with thee. Wo is me wretch so oftē infatu- k Iohn,14,6 ated, because thou art the truth k, and I am not with thee. Woe is mee wretch so often wande- l 1 oh.14.6 ring, because thou art the way l, and I am not with thee. Woe is me wretch so often dead: be- m Ioh.11,25 Iohn,14,6 cause thou art life m, and I am not with thee. Wo is me wretch so often brought to nothing: because thou art the word by which all things were made n, and yet I am not with thee, with- n Ioh,1,9, 10 out whom nothing was made.

O

O Lord the word [o], O God [p] the word, who art the light [q], by whom light was made [r]: who art the way, the truth, and the life [s], in whom there is neither darknes, [t] error [u], vanitie [x], nor death [y]. The light without which all is darknes [z]: the way without which all is but by-pathes [a]; the trueth, without which all is but falshood [b], the life, without which euerie thing is death [c].

Speake the word Lord, let there bee light [d], that I may see the light [e], and shun darknesse: see the way, and shun by-paths: see the truth, & shun falshood: see life, and shun death.

Inlighten mee [f], ô Lord, my light [g], my glorie [h], and my saluation, whom I will feare [i]: my Lord, whom I will praise [k]: my God whom I will worship [l]:

o 1. Ioh, 5. 7
p Ioh, 1, 1. 3
q 1 Ioh, 8, 12
r 1 Ioh, 1, 5, 7
r Gen, 1, 3
s Ioh. 14, 6
t 1 Ioh, 1, 5 6, 7
u Psal. 119 verse. 176
Esay, 53. 6
x Ioh. 8. 44
y 1. Ioh, 3, 21 27
y 2 Tim. 1, 10
Hebr. 2, 14 15
z Eph. 5. 7, 8
Colos. 1, 12 13
a 1. Pe. 2, 25
b Ps. 116. 11
c Rom, 5. 12
d Gen. 1. 3
e Psal. 36, 9
f Psal. 13. 3
g Psa. 27, 1
h Esa. 60, 19 20
Psal. 38, 22
i Ecc. 34. 14 15, &c.
k Psa 35, 18
Psal. 69, 30
l Deut. 6, 13
Matth. 4, 10

My

[m] Esa 63.16 my father [m], whome I will ho
Galath.4 5 6.&c. nor [n],& my spouse [o] for whom
[n] Malee.1.6 I will keepe my selfe.
Deut.5,16
[o] Ephe,5,25 Inlighten, O light, inlighte
[p] psl.107,10 me poore soule sitting in darke
Luke 1,79.14 nes & in the shadow of death
and direct my feet into the wa
of peace, that I may enter there
by into the place of thy glorio
tabernacle, euen to the house o
[q] Psa 42,4 God, with the voice of ioy [q] an
thankesgiuing. For true confe
[r] Ro,10.10 sion is the verie way [r] whereb
I may come vnto thee the way
by which I may come out of by
pathes,and go againe vnto the
the way. For thou art the true
[s] John 14,6 way vnto life [s].

Chap.5.

What is meant by becoming nothing.

[t] Mat.11,27 I Will confesse therefore
O Father, LORD o
Heauen and earth [t]
vnto

nto thee wil I confesse my wic-
ednes [b], that so I may attaine
nto thy mercie.

I became wretched, and was
rought vnto nothing, yet knew
not so much, for thou art the
ruth [c], and I was not with thee.
ine iniquities did wound mee
, yet was I not troubled; for
hou art the life [e], and I was not
with thee. They brought mee
nto nothing, for thou art the
ord [f], and I was not with thee,
y whom all things were made,
without whom nothing was
ade [g]. And therefore being
ithout thee I became nothing.
or it is nothing which brin-
eth vnto nothing.

By the word all things were
ade [h] whatsoeuer was made,
nd after what forme soeuer
ey were made.

And God saw all that he had

b Psal. 31. 5
c Iohn. 14. 6
d Ezra 9. 7
Psal. 8. 4. 5
e Iohn. 14. 6
f Iohn. 1. 1
Hebr 1. 2. 3
g Iohn. 1. 3.
h Iohn. 1. 1. 2.

[i]Gen. 1.31 made[i], and lo it was exceeding
Eccl. 39.16 33 good. Al things that were made
Mark.7.37 were made by the word: then
whatsoeuer thinges were made
by the word, are exceeding
good.
Wherefore be they good? Be-
cause all things were made by
the word; and without it was
[k]Ioh. 1.3 made nothing that was made[k].
For nothing is good witout the
seuereigne good.
But wheras good is not, there
is euill, which indeed is nothing
because euill is nought else, but
the want of good: euen as blind-
nesse is nought else, but the
want of sight.
Euill then is nothing, because
it was made without the word
without which nothing was
[l]Ioh. 1.3 made[l].
And that is euill, which is de-
priued of that good, wherby
thing

ding things that are, were made. But
made those things which bee not, are
then not made by him. And therfore
made they are nothing.
eding Then whatsoeuer was not
made are euil. Because all things
? Be- that were made, were made by
de by the word [m]. And all which were
it was made by the word, were excee-
nade [k] ding good [n]: wherefore forso-
out the much as all things were made
by the word, euill things were
, there not made by it.
othing So it remaineth, that whatso-
se, be uer things were not made, are
blind not good: for al things are good
out the which were made [o]. Therefore
the things not made, are euill:
ecause and so consequently nothing.
e word Because without the word no-
g was thing was made [p]. Euill then
s nothing, because it was not
h is de made.
erby: But how is euill, if it was not
thing

[m] Ioh. 1. 13
[n] Gen. 1. 13 Eccl. 39. 16 33
[o] Eccl. 39 16. 33
[p] 1 ohn. 1 3

made? Because euill is a priuation of that which good is, thorow which good was made[q]. Then to be without the word is euill, which is to bee as nothing. For besides it, is nothing.

[q] Gen. 1. 31

But what is it to be separated from the word? If thou wouldest know that, listen what is meant by the word.

The word of God saith[r], I am the way, the truth, and the life. Therefore to be separated from the word, is to be without the way, without the truth, without life, and so nothing without him: and so euill, because it is without the word, by whom all things were made[s], and they were excellently good[t].

[r] Iohn. 14. 6

[s] Ioh. 1. 1. 3

[t] Gen. 1. 31

Againe, to be separated from the word, by which all things were made[u], is nothing else but to vndoe, and of somethin

Eccl. 39. 16. 33

[u] Iohn. 1. 3

to become nothing. For without him it is nothing.

As often therefore as thou declineſt from that which good is, thou ſeparateſt thy ſelfe from the word. For that is good. And ſo thou art made nothing, becauſe thou art without the word without the which was made nothing that was made x.

x Iohn. 1.3

Now then, O Lord my light y, thou haſt lightened mee, that I may ſee thee, I haue ſeene, and knowne, that as often as I am ſeparated from thee, ſo oft I become nothing. Becauſe I forgat goodnes z which thou art a; and therefore am made euill.

y Mica.7.8

z Deu.32.18
a Matth.19 16.17

Woe worth me wretch that I neuer marked, how I became nothing when I forſooke thee. But what needs this complaint? If I was nothing, I needed not to know.

Wee know that euill is no thing; and that is not, which is nothing: and that which is not good, is not, becauſe it is no thing.

If therefore I was nothing, when I was without thee, I was but as nothing euen like an Idoll, which is nothing [b], hauing eares and heareth not [c]; a noſe and ſmelleth not [d]; eies & ſeeth not; a mouth, and ſpeaketh not; hands, and feeleth not; feet, and walketh not; and all the proportion of members, and yet liueth not.

b 1.Cor.8.4
c Pſa.135. 17.26
d Pſa.15.5 6.7

Chap.6.

How the ſoule offendeth through ſinne.

SO then as long as I was without thee, I was naught but vanity nothing: and then

for

therefore blinde I was, deafe I was, and without sense. For I neither knew what good was; nor shunned that euill was; nor perceiued my wounds when I was hurt; nor saw the darknesse which I was in. Because I was without thee, the verie light [a], which lighteneth euerie man that commeth into the world.

[a] Ioh 1.4.19

Alacke therefore, they wounded me, yet I sorrowed not; they haled me, yet I perceiued not, for that I was not; because I was without life [b], which is the word [c], by whom all thinges were made.

[b] Ioh.14.6
[c] Ioh.1.1.3

And therefore, O Lord my light [d], mine enemies did with me euen what they would, they [d] Esay.60.19.20 Ioh.12.35 36.37 strucke me, they striped me, they polluted mee; they corrupted mee, they wounded mee: yea they killed mee, because I for-

e Hos. 7. 13 sooke thee e, and so became no
thing without thee.

f Iob. 11. 21 Iohn. 14. 6 Alacke, O Lord, my life f by
g Genes. 1. 26. 27 whom I was made g; my ligh
Iob. 33. 4 h, whereby I am directed i, hau
Colo. 3. 10 mercie vpon me k, O defende
h Ioh. 8. 12 1. Ioh 1. 5. 7 of my life l, and raise mee v
i Luke. 1. 79 againe, O Lord my God m, my
k Psal. 11. 10 l Psal. 22. 19 hope n, my strength o, my rocke
20 and my comfort in the day e
m Psal. 18. 1 2. & c my trouble p. Consider mine ad
n psal. 9 1. 2 uersaries q, and deliuer me r, k
o Exo. 15. 2 them which hate me s flie awa
p Psal. 59. 16 17 from my presence, and through
q Psa 25. 19 20 thee let me liue in thee.

r Psa. 8. 17 For they haue watched mee,
s Psal. 59. 1. 2 & seeing me without thee; hau
t Psa. 68. 1 t Psa. 37. 32 despised mee. They parted a-
u Psa. 22. 18 mong themselues the garmens
u of vertue, wherewithall thou
hadst clothed mee; they mad
a way through mee; they trod
mee vnder their feete; they de-
x Psal. 79. 1 filed thine holy temple x with
the

the dregs of wickednesse, they left me desolate, pining away through sorrow. I followed after blind and naked, and shackled with the cords y of wicked- y Pro. 5. 22.
nes. They dragged mee after them in their circuite from vice to vice; and from mire to mire, and so went I full weakely, God knowes, before the face of him that pursued me.

Bond I was, yet liked I slaverie; blinde, and desired blindenes; bound and did not abhorre the shackles. I thought soure sweet, and sweet to be soure z. z Esay. 5. 20.

Miserable I was, yet knew I not so much, because I was without thy word, without which nothing was made a, through which all thinges are a Ioha. 1. 3.
maintained, without which all things are brought to nothing.

For as all things by it were
b Iohn. 1.3 made b, & without it was made
nothing: so by it are all things
maintained, whatsoeuer is ey-
ther in heauen, or in the earth
in the sea, or in any deepe place.
Neither can any part sticke to
other eyther in a stone, or in any
other thing created, did not the
word, by which all things were
made, maintaine it.

Wherefore, O word, I will
c Psal. 73. 28 cleaue to thee c that thou maist
saue mee. For when I forsooke
d Gen. 1. 26 thee, I had perished, hadst not
27 thou which diddest make me,
Wisd. 2. 23 renued me againe.
Eccl. 17. 1. 2
Col. 3. 10.

I sinned, thou didst visit me:
e Psal. 8. 4 I fell, thou didst erect me:
Acts. 15. 14 I was
f Psa. 37. 24 ignorant, thou didst teach me:
g Psal. 71. 17 I was blinde, thou didst lighten
Psal. 94. 10 me h.
12

h Iohn. 1. 9

Chap.

Chap. 7.

Of Gods manifolde benefits conferred vpon man.

My God [a], shewe mee how much I wretch am bound to loue thee: how much I am bound to praise thee: how much I am bound to please thee. [a] Psal. 7. 1. 3

Thunder [b], O Lord, with a great and mightie voyce from aboue into the inward eare of mine heart. [b] Psal. 18. 13

Teach mee, and saue me [d], so will I praise thee, for creating mee [e] when I was nothing: for lightening mee, when I was in darknes [f]: when I was dead [g], for reuiuing mee: for cherishing me euen from my youth [h] with all good things. [c] Psal. 119. 135 Ps. 143 10 [d] Psal. 71. 2 Esai. 37 20 [e] Gen. 1. 20 27 Eccl. 17. 1. 2. 3. &c. [f] Luk. 1. 78 79 [g] Rom. 8. 11 [h] Psal. 71. 5

Thou dost nourish me vnprofitable

i Iob.25.6 fitable worme i ſtinking in wic
k Pſal.51.1 2.3 kednes k, euen with all thy moſt
l Mac.5.45 excellent benefits l.

Open to me, O key of Dauid,
m Eſa.22.22 which doſt open m, and no man
Reue.3.7 ſhutteth againſt him, to whom
thou openeſt; and doeſt ſhut
and no man openeth to him a-
gainſt whom thou ſhutteſt.
Open to mee the doore of thy
countenance, that I may enter
and beholde, and know, and
praiſe thee with all mine heart.
For great is thy mercie toward
me n, & thou haſt deliuered my
n Pſal.86.13 ſoule from the loweſt graue.

O Lord our God, how excel-
lent is thy name in all the world
o Pſa.8.1.9 o? What is man, that thou art
mindfull of him? and the ſonne
p Pſal.8.4 of man, that thou viſiteſt him?

O Lord, the hope of the godly
q Pſal.61.3 lye, and the Tower of their
ſtrength q; O God, the life of

my soule [r], by which I liue [s], without which I die; O light of mine eyes [t], by which I see, without which I am blinde; O the ioy of mine heart, and of my soule, let me loue thee with all mine heart [u], with all my soule, with all my strength, and with all my bowels. Because thou didst loue me first [x].

[r] 1 Ioh. 4. 14
[s] A&. 17. 28
[t] Psal. 27. 1
[u] Deut. 6. 5 Deut 11. 18 Mar. 22. 37
[x] 1 Ioh. 4. 19

And whence is it, O Creator of heauen [y], and of earth, and of the sea, which needest no good thing of mine [z]; whence is it that thou hast loued me?

[y] Este 13. 10 Esay. 51. 13
[z] Psal. 50. 7 8. 9 &c.

O wisedome, which openest the mouth of the dumme [a], O word, by whom all things were made [b], open my lips [c], giue mee a voice of thankesgiuing [d], that I may vtter out all the benefits, which thou Lord hast bestowed vpon me, euen from the beginning.

[a] Wis. 10. 21
[b] Ioh. 1. 1. 3
[c] Psa. 51. 15
[d] Psal. 26. 7

For

For lo I am, becauſe thou haſt
e Gen. 1.27 Iob. 33.4 Pſal 100. 3 Eccl. 17. 1.2 Col 3. 10 created mee e. And the cauſe
why thou didſt create & num-
ber mee among thy creatures,
was thy predeſtination from e-
f Rom. 8. 29 30 uerlaſting f, before thou madeſt
g Prou. 8. 23 24. 25. 26 &c. any thing from the beginning;
before thou didſt ſpread abroad
the heauens, when there were
no depthes, neither hadſt thou
made the earth, nor ſetled the
mountaines: before the foun-
taines abounded with water.
Before all theſe things which by
h Ioh. 1. 1. 3 thy word thou diddeſt create h,
thou in thy moſt certaine pro-
uidence of truth, diddeſt foreſee
i Bar. 11. 12 k Pſa. 113. 6 2. Eſd. 7. 26 l Pſa. 27. 10 Eſai. 63. 16 Luke. 6. 36 m Eccle. 16 18. 19 Eccl. 17. 1. 2 3. &c. n Pſa. 27. 10 that I ſhould be, yea thy minde
was to make me thy creature.
And whence then is it, O my
Lord i, O gratious and moſt hie
God k, whence is it, O moſt
mercifull Father l, moſt mightie
Creator m, and alwaies louing n
What

What deserued I at thy handes, what goodnesse sawest thou in me, that mooued thy most glorious maiestie to create me?

When I was not, thou diddest create me o. I was nothing, and of nothieg thou didst make mee somewhat p.

o Gen. 1. 27 Col. 3. 10

p Psa. 100. 3 Wild. 2. 23

And what kinde of somewhat? Not a drop of water, not fire, not a birde, nor a fish, nor a serpent, nor a brutish beast, nor a stone, nor a stocke, nor of that kinde of thinges which haue onely but beeing, nor of that whose nature is onely to bee, and to grow: nor of that which haue onely beeing, growing, and sense. But aboue all these things, it is thy will that I should consist both of those thinges which haue but onely being, for I am: and of those things which aswell growe as

bee:

be; for I am, and grow: and of those thinges also which haue being, growing, and sense; for I am, grow, and perceiue.

And yet more than this, thou hast made me a little inferiour to the Angels q. For I haue receiued reason at thine handes to know thee, as well as they.

q Heb. 2. 7.

A little inferiour I confesse. For they haue an happy knowledge of thee, euen as thou art, but I know thorow hope: they face to face r, but I darkely thorough a glasse: they fully, but I in part.

r 1. Cor. 13 10. 12

Chap. 8.

The happie state of man in the life to come.

BVt whē that which is perfect is come, that in part shall be aboliſhed; when

r 1. Cor. 13 10. 12

With

with open face [b], we shall see thy face. b 2. Cor. 3. 18

Then what shall let vs to bee as good euen as Angels [c], seeing thou, Lord, hast bedecked vs with the crowne of hope, which is adorned with glorie and honour; and seeing thou hast exceedingly aduanced vs as thy verie friends. c Hebr. 2. 7 Psal. 8. 4. 5

Yea euery way as good then, and equall to Angels. For so saith thy truth; They are equall vnto the Angels [d], and are the sonnes of God. d Lu. 20. 36

What are they else but the sonnes of God, if they be equall vnto Angels? Indeed they shall be the sonnes of God, because the sonne of man is made the sonne of God.

So that considering this thing, I dare boldly say, Man is not little inferiour vnto Angels [e], Man

Man is not onely equall vn
Angels f, but man is aboue A
gels. *B*ecause a man is a God
and God is a man h, but not
angell.

And becauſe the word whi
was in the beginning i G
with God: the word where
God ſaid, Let there be light
and light was made: the word
which all things in the beg
ning were made l, became fle
m, and dwelt among vs, and
haue ſeene the glorie thereof,
ſay man is the moſt excelle
creature of all other.

*B*ehold thy glorie, in whi
I glorie n at what time ſoeuer
doe glorie: Loe my ioy, wher
in I reioyce o, when I doe
ioice, O Lord my God, my l
p, and the whole glorie of
ſoule.

Therefore, O Lord my God

f Luk. 20. 36
g Mat. 1. 23
Luke. 2. 11
h Iohn. 1. 14
i Ioh. 4. 11
k Gen. 3. 3
l Iohn. 1. 3
m Ioh. 1. 14
n Iere. 9. 23
o Phili. 4. 4
p Pſal. 42. 8

written by S. Augustine.

onfesse that creating mee a easonable creature, thou didst reate me after a sort as good as ngels. For by thy word I may ee made perfect, so that I may ttaine vnto the verie state of ngels, and haue the adoption of sonnes q, by thine onely begotten sonne, O Lord, thy welbeloued sonne r in whom thou art well pleased: by thine onely and right heire s of one substance with thee t and coeternall u euen Iesus Christ our onely Lord x, our redeemer, y, our inlightener z, our comforter a, our aduocate with thee b, and the light of our eyes c: who is our life d, and our Sauiour e, and our onely hope f, who hath loued vs more than himselfe g, by Whome wee haue an assured

q Rom. 8. 15 Gal. 4. 5 Ephe. 1. 5
r Mat. 3. 17 Mat. 7. 5 2. Pet. 1. 17
s Rom. 8. 16 17 Hebr 1. 2
t Hebr. 1. 3
u Heb. 13. 8
x Rom. 5. 1 Rom. 6. 23 1. Cor. 1. 7. 8 9. 10
y Matt 20 28 1. Cor. 1. 30 Ephes. 1. 7 1. Tim 2. 6 Hebr. 9. 25 26 27. 28
z Iohn. 1. 4. 9

a 2. Cor. 1. 5. 2. Thes. 2. 16. 17. b 1. Iohn. 2 1. c Ioh. 8 2. 1. Ioh. 1. 5. 7. d Iohn. 5. 21. 24. e Mat. 1. 21. Luk 2. 11. Act. 4. 12. f Col 1. 27. 1. Tim. 1. 1. g Iohn. 15. 13 Ephe. 5. 2. 1. Iohn. 3. 6.

trust laid vp in store with t
h Ephe 3. 12 h, and free accesse vnto the
i Heb.4.16 Because hee gaue them pow
to bee the sonnes of God k,
k Iohn.1.12 them I say that beleeue in
name.

I will praise thy name, O Lo
who by creating mee after th
own image and similitude l,h
l Gen.1.26 27 made mee capable of so gr
1.Cor.11.7 glorie, as in time to become
sonne of God m.

m Ioh.1.12 Rom.8.15 16.17 This condition neither tre
nor stones, nor generally the
things which eyther moue,
increase in the ayre, or in t
sea, or in the earth attaine vn
because he gaue them no po
er by the word, to become
sonnes of God n: for they ha
n Ioh.1.12 no reason. For in reason co
steth the power, whereby w
know God. And this pow
hee hath giuen to men, wh

hath made reasonable after
owne image and likenes o.

I also, O Lord, am a man o Gen. 9.6
ough thy grace, and by thy Colos. 3.10
ace may be thy sonne, which
ey cannot be.

Whence haue I it, O Lord the
ereigne truth p, and true so- p Ioh. 14.6
reigne, euen the first borne q Col. 1.15
euerie creature q, whence 16.17
ue I it, that I may be the sonne r Iam. 5.19
God, which they cannot be? Deu. 6.26
Thou art the same God for Baruc. 4.10
er r thou madest all things s, 14. &c
ou didst create both man t, s Genes. 1.1
d beasts u, and stones, and all 2. &c.
eene things vpon the face of t Iohn. 1.3
e earth x. For no merits went u Gen 1.26
fore, nor desertes. Because 27
nely of thy goodnes thou cre- Psal. 100.3
edst all things. All creatures Wisd. 2.23
ere like in merits. For none at Eccle. 17.1
l deserued ought. 2.3. &c.
x Gen. 1.25
Ierm. 27.5
x Gen. 1.11
12
Iob. 38.21
26.27. &c

How is it then that thy mer-

cie

cie doth more appeare in th
thy reasonable Creature, tha
in all the rest which haue no rea
son? Why am not I as all the
be, or else all they as I, or I alon
as they? What merits had I
What had I deserued? that tho
shouldst create me of power
7 Ioh. 1.12 become the sonne of God [y], an
Rom. 8.15 denie the same to all thy othe
16.17 creatures?

Be it fro me, O Lord, that
should thinke I had any merit
It was onely thy grace, it wa
of thy meere goodnesse, that
shoul be partaker of that swee
nesse.

Wherefore through grac
2 Iob 10.8 which moued thee to create m
Iob. 33.4 of nothing [z], O Lord, giue m
Psa. 100.3 this grace, I beseech thee, th
Psa. 09.7.3 I may thanke thee [a] for this th
a Psal. 11.12 goodnes.
17

Ch

Chap. 9.
Of Omnipotencie.

THine almighty hand O God, which is one, and the same alwaies [a], hath created both the angels in heauen, and the little wormes in earth [b], no whit more glorious in them, or inferiour in these.

For as none other hand could create an angell, so none other could make the vilest worme: none other could lay abroad the heauens [c], so none other fashion the smallest leafe of a tree: none other could make a bone: so none other make one haire white or blacke [d]: but one thine almightie hand, to which all things are alike possible.

a Mar. 23. 6
b Gen. 1. 24 25
c Iob. 9 8 Psal. 104. 1 2. 3. &c.
d Mat. 5 36
e Mar. 19. 26 Mar. 10 27 Mar. 14. 36 Luk. 11, 27

For

For it is no more possible for
thee to create a worme, than
an angell, nor more impossible
f Isa.42.5 to spread out the heauen f, than
a leafe: It is no easier for thee
to fashion a small haire, than a
big bodie: nor harder to build
the earth vpon the water g, than
g Psalm.104 5.6 to laye the waters vpon the
earth. For thou God diddest
what thou wouldest h in Hea-
h Iob.23.13 Psal.115.3 uen and in earth, in the sea, and
in all the deepes i, and mee-
i Psal.15.6 mong other thinges thou didst
make euen as thou wouldest,
couldest, and knewest best.

Thine hand, O Lord, could
haue made mee k a stone, or
k Matt.19.2 Luke.18.27 bird, or a serpent, or some brute
beast: it knew as much, but
would not for thy mercie sake.

Wherefore then am I not a
stone, or a tree, or a beast? Be-
cause thy goodnes hath so
daine

ined. Yet did not any merits mine preuent thee, that thou ouldest appoint it so.

Chap. 10.

The incomprehensible praise of God.

WHere shall I get, O my Lord, where shall I get sufficient prayses to exalt thee [a]?

For thou madest mee [b] as pleased thee, without mine elpe: so canst thou magnifie y selfe as it pleaseth thee, ithout me.

Before thee, ô Lord, thy praise thy selfe. Let all thy workes rayse thee [c], according to ine excellent greatnesse [d]. Thy rayse O Lord, is incomprehenlee. It is neither in heart conied, nor vttered by mouth;

[a] Psal. 106. 2
[b] Psa. 100. 3
[c] Song of the three children. vers. 57.
[d] Psa. 150. 2
[e] Psa. 106. 2

not perceiued by eare. For the
2.Esai.40. 6.7.8 thinges doe passe away f: b
thy prayse O Lord, endureth
euer.

The thought hath a beginning
and it hath an ende; the voi
hath a sound, & the voyce dot
vanish; the eare doth hear
and hearing ceaseth: but th
prayse O Lord, endureth
euer.

Who then can prayse the
what man can shew foorth th
g Psa.106.2 Eccl.43,30 31 praises g! Thy praise is not tra
storie, it endureth for euer.

He doth praise thee, who b
leeueth thee to bee thine ow
praise. He doth praise thee, w
knoweth himselfe vnable to
taine vnto thy prayse. O per
tuall praise, neuer vanishing;
thee is our praise, in thee
h Iere.9.23 24 my soule reioyce h.

1.Cor.1.31 We praise thee not, but th

written by S. Augustine.

raiseſt thy ſelfe, by thy ſelfe and in thy ſelfe: and our praiſe ſo is in thee.

Then haue wee true prayſe, when we haue prayſe of thee i; when the light doth allow the light. For thou the true praiſe k guieſt due commendation. And as often as wee ſeeke praiſe of any other beſides thee ſo often do we leeſe thy praiſe, because that is tranſitorie, but thine is eternall. If we go after tranſitorie, we forgoe eternall: and if we loue eternall, we muſt loath the praiſe that is trãſitorie.

O Lord my God m, prayſe eternall n, of whom all praiſe without whome there is no praiſe, without thee I am vnable to praiſe thee: let me haue thee, and I will praiſe thee.

For what am I, Lord, of my ſelfe that I ſhould prayſe thee?

i 1. Cor. 4. 4
k Deu. 10. 1
Pſal. 18. 14
Eſai. 22. 2
l Rom. 2. 29
m Pſa. 7. 1. 3
n Deu. 10. 21

o Gen.18.27 dust and ashes am I o, a dead
p 1.Sam.24 and stincking dogge p am I,
15
2.Sam 9.8 worme q, and verie rottenne
q Iob.25.6 am I.

What am I to prayse thee,
r Est.14.19 Lord God most mighty r,
Iere.32.18
s Iob 12.10 whose hand is the breath of a
t Esa.57.15 mankinde s, which inhabitest
the eternitie t?

Shall darknesse praise the light
u 1oh.8.12 or death life? Thou art light u,
1 Ioh.1.5.7
x Ioh.14.6 am darknesse; thou life x, and
I am death. Shall vanitie com-
mend the truth? Thou art the
y Ioh.14.6 truth y, but I a man become like
z Psa.144.4 to vanitie z.

Why then Lord, shall I prayse
thee? Shall my miserie prayse
thee? shall stinke commende
sweetnesse? shall mans morta-
a Wisd.7.1 litie a, who is here to day, and
b Eccl.10.11 gone to morrow b, praise thee?

Shall man who is verie rot-
tennes, or the sonne of man
verie

verie worme [c], prayse thee?

O Lord, shall he that is conceiued [d], borne [e], and brought vp in wickednesse praise thee? no my God. Praise is not seemelie in the mouth of a sinner [f].

O Lord my God, let thine owne incomprehensible power [g], thine owne vnlimitable wisedome [h], thine owne vnspeakeable goodnesse [i], commend thee. Let thy more than excellent clemencie [k], thy more than abundant mercie [l], thine euerlasting vertue also, & diuinitie [m] praise thee.

Let thine Almightie power [n], with thy souereigne gentlenes and loue, whereby thou hast created vs [o], O Lord God, the verie life of my soule [p] prayse thee.

c Iob. 25.6
d Psal. 51.5
e Iob. 14.4
f Eccl. 15.9
g Esa. 44.6.7
Psal. 145.3
h Iob. 11.7 8 &c.
Esay. 40.28
i Psal. 145.9
k Neh. 9.35
l Psa. 69.13
m Isa. 40. 28
Iere. 10.10
1. Tim. 1.17
n Esa. 40.28
o Geu. 1.26 27
Psal. 100.3
p Psal. 42.8

Chap 11.

The hope of a Christian must be cast vpon God.

a Gen 1.26. 27 Psal. 139.14 15 b Psal. 57.1

AND I thy creature a will trust in the shadowe of thy wing b, euen in thy mercie whereby thou diddest create me.

Helpe thy Creature, whom of thy mercie thou hast created, let mee not perish thorough my sinne, whom of thy goodnesse thou hast fashioned; neither be confounded in my miserie whom of thy clemencie thou hast made.

For what profit is in creating mee, if I goe downe into mine owne corruption? what? hast thou, ô God, created the sonnes of men in vaine c?

c Psal. 8.4 d Psa. 100.4 Wisd. 2.25

Thou hast created mee d, (

Lord

Lord, gouerne that which thou hast created. Despise not, O God, the works of thine handse. Of nothing thou didst create me f, and doubtles doe not thou Lord direct mee, I shall come againe to nothing.

For as I was not sometime, and thou didst make me of nothing g: so Lord, if thou do not gouerne mee, I shall returne to nothing in my selfe.

Helpe me, O Lord h my life i, lest I perish in my wickednes k. O Lord, hadst not thou created mee, I had not beene at all: but because thou hast created me, I am. And yet am I nothing, if thou guide mee not. For no grace neither goodnes of mine compelled thee to create mee, but euen thine owne most fauorable goodnes and mercy.

O Lord my God l, let that

e Psal. 138. 8
f Gen. 1. 26
g Esay. 40. 28
h 2. Chr. 14 11
i Psal. 70. 5
Psal. 109. 16
j Psa. 142. 8
Iohn. 5. 26 40
Iohn. 1. 1. 25
Colos. 3. 4
k Ps. 94. 23
l Ps. 99 8. 9
Esa. 41. 13
Mat. 4. 7. 10

loue which compelled thee
make me, compell thee also
gouerne me. For to what e
did thy loue compell thee
make me, if I perish in my wi
m Ps.94.23 kednes m, and am not guided
n Psa.89.13 thy right hand n?

Let that mercie of thine,
o Psal. 140 8 Lord my God o, compell th
Luke. 4.12 to saue that which is created
that compelled thee to cre
that which was not. Let th
loue winne thee to saue, whic
wanne thee to create. For it i
no lesse now than it was; for s
p 1.Ioh.4.8 much as thou art loue p, wh
q Ps 102.27 Hebr. 1.12 art alwaies the same q.

For thine hand is not shor
r Nomb. 11 verse. 23 ned r that it cannot saue
s Esay. 50.2 Esai. 59.1.2 ther is thine eare heauie, that it
cannot heare. But my sinne
haue separated betweene me
and thee; betweene darknesse
t Ioh. 8.12 1.Ioh.1.5.7 and light t, betweene the image

of death, and life [u], betweene falsehood and truth [x]; betweene this vanishing state of mine [y], & thine eternitie [z].

u Psal. 42. 8 Colos. 3. 4
x Ioh. 14. 6
y Psal. 39. 5 Psalm. 62. 9
z 1. Tim. 1. 17 Hebru. 1. 12

Chap. 12.

Of the manifolde snares of concupiscence.

These bee the shadowes of darknes wherewith I am couered in the dungeon of this darke prison wherein I lie groueling, vntill the day dawne, shadowes doe depart, and light be made in the firmament [a] of thy strength.

The voyce of the lord is mighty [b], the voyce of the Lord is glorious; let it speake, that light may be made [c], darknesse may depart, the drie land appeare [d], and earth may bud foorth the bud of the hearbs, that seedeth [e]

a Gene. 1. 3
b Psal. 29. 3
c Gene. 1. 3
d Gene. 1. 6
e Gene. 1. 11

seede, and bringeth out the fruits of righteousnes of the kingdom of God.

f Psal. 63.16 Esay. 64.8 g Eccl. 23.1 h Act. 17.28

O Lord, father f and God of my life g, by whom all things do liue h, without whom, all things are as dead; leaue mee not in my wicked imaginatiõ, neither giue mee a proud looke i. Take from me vaine concupiscence; and giue not me thy seruant ouer into an impudent minde, but possesse thou mine heart, that alwaies I may thinke on thee.

i Eccl. 23.4

1

2

Inlighten mine eyes that they may behold thee, and neuer be lifted vp before thee, O eternal glorie; but thinke humbly, not of thy woonders aboue the reach: that they may see those things which are at thy right hand, not the things at thy left.

And alwaies let thine eye direct my steps k. For thine eyes

k Pro. 4.25

ds do trie the ſonnes of men l. Aſſwage the heat of my con- upiſcence with thy goodneſſe, which thou haſt laid vp for thoſe that feare thee m, that with euerlaſting deſire I may ouet after thee n, that mine in- er taſte may not bee inticed, nd deceiued with vaine things, nd ſo put ſowre for ſweet o, and weet for ſowre; darkeneſſe for ght, and light for darkneſſe; hat I may bee deliuered in the middes of ſo many ſnares as are aid by the enemie p to take the oules of ſinners q, where with he whole world is repleniſhed. Which thing S. *Iohn* did ſee, nd paſſed not ouer the ſame in ilence, when he ſaid r, For all hat is in the world is eyther the uſt of the fleſh, the luſt of the yes, or the pride of life.

l Pſal. 11.4
m Pſal. 31 19
n Pſ. 42.1.2 Pſal. 84.2
o Eſai. 5.20
p Reu. 12.4 9 12.17
q 1. Pet. 5.8
r 1. Ioh. 2.16 ſ Pſ. 99.8.9 Eſai. 41.13 Luk. 4.8.12

Behold, ô Lord my God ſ, the

the whole world is full of the snares of concupiscence, which they haue prepared for thy feet,
t Psal. 57.6 and who can escape them?
Psal. 142.3 Euen he doubtles from whom
u Eccl. 23.4 thou takest the loftie lookes, that he bee not taken by the lust
5 of the eyes; from whom thou takest carnall concupiscence,
6 that hee be not taken by the lust of the flesh; and from whom thou takest a bold & impudent minde, that the pride of life do not slily deceiue him. O most happie man for whom thou dost these things, for doubtles he shall goe vnpunished!
x Iob. 19.25 Now then, O my redeemer,
Esai. 44.34 by thy selfe I beseech thee, assist me, that I fall not in the sight of mine aduersaries being taken by the traps which they haue set
y Psal. 57.6 for my feete, to bring down my soule. But deliuer mee,
strengthen

strength of my saluation z, least thine enemies which hate thee, haue me in derision a.

z Psa. 140. 7
a Psal. 25. 2
Psal. 38. 16

Arise, O Lord my God b, my mightie one c, and let thine enemies be scattered d, they also that hate thee, let them flie from thy face.

b Luke. 4. 8 12
c Esai. 1 24
d Psal. 68. 1

As waxe melteth before the fire: so let the wicked perish at thy presence. But let me be hid priuily in thy presence e, and reioyce with thy children abounding with all good things f.

e Psa. 31. 20
f 1. Cor. 2. 9

And thou, O Lord God, father of Orphanes g, and thou Mother of thy poore children, listen vnto the crie of thy sons: spread out thy wings, that wee way flie there vnder from the face of the enemie h.

g Psal. 68. 5
h Psal. 61. 3

For thou art the Tower of Israels strength, who wilt neyther slumber nor sleepe i keeping Israel:

i Psal. 121. 4

raell: becauſe he that fighteth againſt Iſraell, doth neither ſleep nor ſlumber k.

k Ps.120.4 Reuel.1.2. 12.17

Chap. 13.

Of mans miſerie; and of Gods benefits.

a 1.Iohn.1.7

O Light a! O cleerenesſe, whom none other light or cleernes doth beholde! O light which darkneth al light! ô cleerenes which dimmeth all ſtrange light! ô light, frō which all light! ô cleereneſſe, from which all cleerenes doth proceede! ô cleereneſſe in reſpect whereof all other brightneſſe, is but darkneſs; and all other light but dimneſſe!

Where thou ſhineſt, the verie darkneſſe is bright as daie; and dimneſſe, is light.

O moſt ſouereigne light, whom

whom no blindnes can darken; nor myſtines dimme, nor darkneſſe obſcure: nor any let cloſe vp: nor ſhadow keepe away!

O light, which inlightneſt all things at one time, together, and alwaies, ſwallow me vp into the deapth of thy brightnes, that I may on all ſides beholde thee, both in thy ſelfe: and me in thee: and all things vnder thee.

Forſake mee not [b], O Lord, leaſt the ſhadowes of mine ignorance do increaſe: and mine offences multiplie.

For without thee euerie thing is darknes to me, and all things are euil: bicauſe nothing is good without thee the true, onely [c], and ſouereigne good [d].

This I acknowledge, and this I know, O Lord my God [e]. For bee I in any place without thee, euill is it with mee hauing not thee

b Pſal. 27. 9
Pſal. 71. 18

c Matth. 19. 16. 17
Marke. 10. 17. 18
Luke. 18. 18. 19

d Iam. 1. 17

e Pſal. 99. 8. 9
Eſai. 41. 13

thee, not only outwardly to my bodie, but also inwardly to my soule, because all abundance being not with thee my god, is but beggery, but whē thy glory appeareth f, I shall be satisfied.

f Psal. 17. 15
g Psal. 42. 8
Eccle. 23. 4
Iohn. 14. 6
h Psal. 32. 5
i. Iam. 8. 17
k Luk. 11. 18 19

And, ô Lord, my blessed life g, grant that I may confesse my wretchednesse vnto thee h: for from thee the soueraigne i, and verie good k it self, and from the vnitie of thy goodnes, hath the diuers kinds of temporal things separated mee being fallen into sinne through carnal senses, and from one it hath parted mee into many things, so the abundance to mee was cumbersome, and pouertie was plentie, while I haunted after this and that, and yet could neuer be satisfied; for in my selfe I found not thee the vnchangeable l and singular m, and vnseparable, and only good, which

l Rom. 1. 23
1. Tim. 1. 17
m Mat. 19. 16 17
Mark. 10. 17 18

which had I once attained, I should want n no more; which had I once found out, I should weepe no more o; which did I once enioy, mine heart would be at rest.

n Reu. 7. 16 17
o Reu. 21. 4

O miserie vpon miserie, sith my miserable soule doth flye from thee, with whom she hath abundance p, and ioy q; and followeth the world, with whom she hath pouerty r, and sorrow s.

p 1. Cor. 2. 9
q Reu. 7. 16
r Luk. 16. 25
s Luk. 6. 25

The world crieth, I vanish t; O Lord thou crieſt, I refresh u; yet doth my wicked wretchednesse more follow that which vanisheth, than him who refresheth. This verile is my weakenesse.

t Esai. 51. 6
2. Pet. 3. 5 6 7
u Ioh. 2. 15 16. 17
Matth. 11 28. 29. 30

O Physition of the soule, cure it, that I may praise thee, euen the saluation of my soule x, and that with mine whole hart for al thy benefits wherewith thou hast

x Psal. 35. 3
Actes. 4. 12

haſt refreſhed mee euen fro my
youth y.

Caſt me not off z in the time
of my age: forſake me not when
my ſtrength faileth. O Lord, for
thine owne ſake, I beſeech thee
Thou didſt make me a, when
I was not: thou didſt redeem
me b, when I was forlorne. I had
beene deſtroyed, I had died: but
thou cameſt downe vnto me
dead, thou tookedſt mortalitie
vpon thee c.

Thou a king d cameſt down
e vnto thy ſeruant: and to re
deeme thy ſeruant thou didd
giue thy ſelfe f, and that I might
liue, thou diddeſt die, and ouer
come death h?

When thou diddeſt humble
thy ſelfe i, thou diddeſt exalt me
I was loſt: I followed after wa
kednes, I was a bond ſlaue to
Sathan: but thou wert ſolde

y Pſal. 71. 5
z Eſa. 71. 9
a Gen 1. 26 27
1 Cor. 11. 7
b Pſal. 71. 5
Titus 2. 14.
1 Pet. 1. 18. 19
Reuel. 5. 9
c 1 Ioh. 1. 14
Luke. 2. 7
d Phil. 2. 6 7 &c.
e Ioh. 3. 12
Ioh. 6. 33 38. &c.
Eph. 4. 8 9 10
f Rom 4. 25
Rom. 8. 32
Gal 2. 20
Eph. 5. 2. 25
g Rom. 5. vers. 6. &c.
1 Cor. 8. 11
1. Cor. 15. 3
h 1. Cor. 15 15 26. &c
2 Tim. 1. 10
i Phil 2. 6 7. &c.
Hebr. 2. 9.

to redeeme mee: and ſo thou louedſt mee! that thou gaueſt thy bloud a ranſome for me m.

O Lord, thou haſt loued mee more than thy ſelfe n: becauſe for my ſake thou wouldſt needs die o.

On ſuch wiſe, and with ſo deere a price thou haſt brought me home from baniſhment p: redeemed me from bondage q: withdrawne mee from puniſhment r: called me in thy name ſ and ſealed me with thy bloud, that I ſhould euermore haue thee in remembrance, and neuer forget him, who for my ſake ſhunned not the croſſe t.

Thou haſt annoynted mee with that oile x wherewith thou waſt ointed, that of thee Chriſt might be called a Chriſtian y.

Loe, thou haſt written mee

k Mat 27.3 4.5 Acts. 1.16. 17 &c. 1 Ioh. 15.13 Ephe. 5.8.2 1. Ioh. 3.16
m 1. Peter. 2 ver. 24. &c. Epheſ. 1.7
n Rom. 5.7 8
o 2 Cor. 5 14.15
p 1. The. 5.10 pHeb. 11 13 16
q Galat. 2.4 Gal 5.1.13
r Iſai. 53.3 4.8.&c.
ſ Reuel. 14 1.11 Reue. 22.4
t Reuel. 7.3
u Gala. 3.13
x 2. Cor. 1.21
y Act. 11.26 Act. 26.28 1. Pet. 4.16

vpon

z Esa. 49. 16 vpon thine hands z, so to ha
mee in remembrance, if so b
continually I haue thee in min
And thus alway thy fauour, an
thy mercy haue preuented me
a Psa. 59. 10 For out of much and great p
b Psal. 24. 6 rils thou hast deliuered mee o
7 tentimes b, O my sauiour c.
Eccl. 51. 1 2. &c. When I haue wandred, the
c Psa. 18. 12 Dan. 6. 27 hast reclaimed me; when I hau
beene ignorant, thou hast inst
&ted mee; thou hast correcte
me, when I haue sinned; whe
I despaired thou hast comfo
ted mee, when I fell, thou ha
raised mee; thou hast vphel
me when I haue stoode, when
haue trauailed, thou hast guide
mee; when I haue come hom
thou hast receiued mee, tho
hast watched mee, when I hau
slepte: and when I haue crie
thou hast heard me.

Cha

Chap. 14.

That the eyes of the Lord, are continually vpon the doings and cogitations of men.

FOr these and many mo good turns hast thou doone mee, O Lord my god[a], the very life of my soule[b]. And doubtlesse it should be pleasure to mee not onely to like & thinke alwaies of them, but also euermore to thanke thee, to praise thee, to loue thee for all thy good things, and that with all mine heart[d], and with all my soule, & with all my minde, & with all my strength, [e] from the verie pith and intrails of my heart, and of all my ioynts, O Lord my *Lord*[e], the blessed sweetnesse of all which delight in thee.

a Psal. 7. 13.
b Psa. 42. 8
Eccl. 23. 4
Iohn. 14. 6.
c Psa. 16. 12
13. 17. 18
d Deut. 6. 5
Deu. 11. 13
Mat. 22. 37
Luke. 10. 27
e Psa. 7. 13

But

But thine eyes haue seen ca
f Psl. 136. 16 mine imperfection f: thine eyeght
I say are much brighter than light
g Ecc. 23. 19 Sunne g, beholding all the waie hou
of men, and the ground of the eth
deepe, and in euerie place at aliuer
times looke both vpon the euil ne t
and the good h. whol

h Pro. 15. 3
i Psal. 97. 1. 2. 6. 7. 8
Mat. 11. 25
k Iere. 23 23. 24
l Psal 139. 7 8. &c.
m Wis. 11. 21
n Iob. 31. 4

For sithence thou rulest all oth
things i, fillest all things k, and eho
alwaies wholy euerie where ars, a
yea sithence thou hast a care erfe
all things that thou hast create et so
(for thou hatest nothing which hing
thou hast made m:) thou doest for th
behold my waies and my steps, eithe
and so watch and warde nigh or d
and day for my safetie, looke Ar
o Iob. 13. 27
p Isa. 121. 4
Psal. 127. 1
so narrowly vnto all my paths whol
like a continuall watchman time,
as though thou haddest forgo toget
thine other creatures of heane as tho
and earth, and haddest cast lse to
thy care vpon me alone, haui tand

written by S. Augustine.

to care at all of the rest. For the ight of thine vnchaungeable ight neither encreaseth, doe hou see but one: nor diminiheth, if thou behold infinit and iuers things. For euen as at ne time thou considerest the whole perfectly together: so oth thy whole countenaece ehold at one time all particuars, although diuers, and that erfectly together, and wholie. et seest thou all things as one hing, & one thing as all things: or thy selfe art whole, and canst either bee deuided, changed q, nor diminished. q Iam. 1. 17

And therefore thou being whole in time, and without time, doest behold me wholy, together, and alwaies, euen as though thou haddest naught else to consider of. Yea, so thou standest vpon my guarde, as though

though thou wouldest forget other things, and bend whol to me alone. For alwaies tho shewest thy seife presen, an offerest thy seise readie at a times vnto me, if thou finde m readie to receiue thee.

O my Lord, go I where I wil
r Iosh.1.9 thou wilt neuer forsake mee
Hebr.13.5 vnlesse I forsake thee first.

Whereseoeuer I become, tho leauest me not. For thou art uerie where[r]. So that to wha
[r]Iob.23.8 place soeuer I goe, I may find
9.10.13 thee, by whom I may be, that
Psal.138.7 perish not without thee, be
8.9.10.11 cause without thee, I cannot b
Iere.23.23 24 And therefore I confesse i deed, that whatsoeuer I do, an whereseoeuer I doe it, I doe it i thy presence[t]: and that what
[t]Eccle. 23 soeuer it bee which I doe, tho
19.20 seest it better than I which do
Psalm. 130 For when I doe ought at an
10.11.12 tim

me, thou art present at all
mes, as a continuall beholder
all my thoughts u, intentions,
lectations and doings.
O Lord, my sighing is not hid
om thee x; & my very thought
open to thy sight y.
Thou knowest Lord, whence
espirit commeth, where it is
d whither it goeth. For thou
the trier of all spirits z.
Also, thou best knowest in-
ardly, whether the roote of
a tree which hath faire leaues
e sweete or sower; yea, thou
nowly doest search the verie
th of the rootes; and by the
ost euident trueth of thy
ght, thou gatherest, numbrest,
nsiderest, and sealest not the
tent onely, but the verie pith
of the roote thereof, that so
ou maiest render vnto euerie
an not only according to his

u 1. Kin. 8. 39
2 Chr. 6. 30
Psal. 44. 20
21
Pro. 24. 12
Luke. 16. 15
x Psal. 38. 9
y Iob 42 2
Psal. 94. 11
Psal. 139. 2
z Pro. 16. 2
a Psa. 62. 12
Pro. 24. 12
Iere. 32. 18
19
Hosea. 4. 9
Mat. 16. 27
Reue. 22. 12

workes, but also according
the inner and secret pith of
roote, from which proceed
b Matth.15 18.19 Mark.7.21 the intent of the worker b:
What I suppose when I wor
what I thinke, and where
delight, thou beholdest; th
c Psa.94.8 9.10 11 eares doe heare it c, thine
see it d, and consider it; th
d 2.Ch.16.9 Amos.9.8 sealest, markest, notest,
writest the same into my bo
e Reuel.5.1 2.&c. c, bee it good or euill, that a
ward, when the bookes s
f Reu.21.12 bee opened f, and the dead
ged according to the thin
written in those bookes, th
g Matth.25 34.35.&c 46 maist render for well doing
wardes g, and punishment
Iohn.5.29. Rom.2.6.7 10 wickednes h.
Happily this it is, which
Reue.22.14 diddest say by these words,
h Mat.25.41 42.&c 46 see what their end shall be
which is spoken of thee o
Reue.22.15 Dan.32.20 wise, He trieth the perfec

of all things [k]. For thou doubteſſe in all that we doe, regardeſt the end of the intent, more than that which is done.

k Iob. 28. 3

And when I diligently conſider theſe things, O Lord my God terrible and mightie [l], I am vtterly agaſt both through feare and ſhame, forſomuch as wee haue great neede to liue well and vprightly [m], becauſe we do all things in the preſence of that Iudge, who ſeeth all things [n].

l Neh. 9. 32 Pſalm. 47. 3 Pſalm. 96. 4 Daniel. 9. 4

m Boetius in his 5 booke de conſolat. Proſe. 6.

n Eccle. 23. 19. 20 Pſa. 139. 10. 11. 12 Actes. 15. 8

Chap. 15.

That man of himſelfe can doe nothing without the aſſiſtance of God.

O Lord moſt mightie [a] and puiſant, God of the ſpirits of all fleſh [b], whoſe eyes are vpon the waies of the ſons of

a Neh. 9. 32 Pſalm. 96. 4 Iere. 32. 17. 18. 19

b Num. 27. 16

c Ier. 32.19 of men c from the time of the birth, euen till the day of the buriall, that thou maiest rend vnto euerie man according his works d, either good or euil.

d Psa.62.12 Rom.2.6 Reue.2.23 Shew to me, that I may confesse my wretchednesse to the.

e 2.Co. 5.10 For I said, that I was rich f, and had need of nothing; and knew not how that I was wretched and miserable and poore, and blinde, and naked.

f Reue.3.17

I supposed my selfe should be somewhat, when indeede I was nothing. I professed my selfe wise g, & I became a foole. I thought I was prudent, and was deceiued. For now I see, is thy gift h, without whom we can doe nothing i. Because thou Lord, keepe not the citie k, in vaine doth hee watch, that keepes the same.

g Rom. 1.22

h Iam. 1. 17 1.Ioh.15.5 Phil.2.13

i Psal.127.1

of the Thus hast thou taught mee,
of the that I might know my selfe. For
rende thou hast forsaken mee, and tri-
ling led me [l], not for thine own sake, [l] Psa. 27. 3
or cui that thou mightest know me; Psa. 139. 1
y co but for my sake, that I might
o the know thee.

f, an For as I said, I thought Lord,
d kne I should haue been somwhat of
etche my selfe; I thought I had suf-
e, an ficiencie of my selfe [m]; and [m] 2. Cor. 3. 5
perceiued not how it [n] is thou
houl Lord, which rulest me [n], vntill
eede thou wentest far from mee for a [n] Psa. 48. 14 Matth. 2. 6
ed m space [o], and I tooke a fall. Then
fool did I see and perceiue, how it [o] Psal. 71. 12
, and was thou which ruled me; and
see, how I fell of my selfe, and rose
m we againe through thy grace [p].
ause O light [q], thou hast opened [p] Psa. 37. 23, 24
e cit mine eies, and raised me vp, and Pro. 24. 16
, th lightened me [r]. Now therefore I [q] Ioh. 1. 5. 7
[r] Iohn. 1. 4.
see, that mans life vpon earth is 5. 7. 8. 9.
Th but a tentation [s]; and that no [s] Iob. 7. 1. 2. &c

1.cor.1.29 fleſh can glorie in thy ſight,
u Rom.3.20 Galat.2.16 nor be iuſtified u. For all good-
x Iam.1.17 neſſe, be it little or much, is thine
y Eſai.64.6 Geneſ.6.5 gift x; and we haue nothing of
Geneſ.8.21 our ſelues but euill y.

Whereof then may all fleſh
glorie? of wickednes? but that is
z Pſal.52.1 Ierem.9.23 no glorie, but miſerie z. May it
glorie of any good then? and of
anothers goodneſſe? O Lord,
goodneſſe is thine a, and thine is
the glorie b. For hee who ſeekes
a Iam.1.17 b 1.Chr.16 of thy goodnes his owne c, and
verſ.28.29 Pſa.29.1.2 not thy glorie, is a verie theefe
Eſai.42.8 Luke.2.14 and robber, like the Diuell him-
c Ioh.5.44 Iohn.7.18 ſelfe, who would haue robbed
d Eſai.14 thee of thy glorie d.

For whoſoeuer would haue
13 e Iere.9.23 praiſe e of that good thing which
is thine, and ſeeketh not therein
thy glorie, but his owne; yea al-
f Eccl.11.2 though hee get praiſe of men
for thy gift; yet is hee diſpraiſed
of thee, Becauſe of thy gift hee

ſought

ought his glorie, and not thine.

And hee who is praiſed of men, and diſpraiſed of thee, neyther can be defended by men, when thou ſhalt iudge; nor bee deliuered, when thou ſhalt condemne.

But O Lord, who haſt formed mee g from the wombe of my mother, ſuffer me not to fall into that reproach; and neuer let it be caſt in my teeth that I would haue ſtolne away thy glorie. g Eſa. 44. 25

All glorie be aſcribed vnto thee h, from whom all goodnes doth proceede i, but vnto vs open ſhame k, and miſerie, to whom all euill doth belong, vnleſſe thou take mercie l. h Luk. 2. 14 i Iam. 1. 17 k Dani. 9. 7 l Wiſ. 11. 20 21. &c m Eſai. 54. 7 8.

For thou ſheweſt mercie, O Lord, thou ſheweſt mercie ouer all m, and hateſt nothing which thou haſt made n; thou giueſt vs of thy good things o; n Wiſ. 11. 21 o Iob. 5. 8. 9 10. &c. Pſal 146. 5. 6. 7. &c. Matth 6. 11 Mat. 7. 7. 8. 9. &c.

and makest vs rich, O lord God with thy most excellent benefits.

p Psal. 113. 5 6.7.&c. q Psa. 12.5 r Luk.6.20

p For thou louest thee poore and makest them rich euen with thine owne riches r.

O Lord, behold now wee are thy poore children, & thy little

s Luk 12.32 t Psal.78.15

flocke s, open to vs thy gates that the poore may eate, and be

u Psa.22.26

satisfied u; so they which seek thee, will prayse thee,

For I know Lord, and confesse through thine instruction that they alone shall bee enriched x who know themselues to

x Mat.5.3 Luke. 6.20 21.&c

bee poore, and acknowledge their pouertie before thee. For such as thinke themselues rich

y Reuel. 3. 17.18

when thy are poore y, shall bee barred from the participation of thy riches.

z Psal.7.2.3

Wherefore ô Lord my God vnto thee doe I confesse my pouertie, that all the glorie may be

thine

thine [a] : inasmuch as the good which I haue done is thine. [a] 1. Chr. 29 verse. 10. 11 12

I confesse, ô Lord, as thou hast taught mee, I am nothing else but altogether vanitie [b], a shadow of death [c], a darke dungeon, and a barren and emptie ground [d], bringing forth nothing without thou blesse mee, and bearing no fruit but confusion, sinne, and damnation. [b] Psal. 39.5 Psa. 144.4 [c] Psa 44.19 [d] Gen. 1.2

If I had any goodnes, I receiued it of thee [e]; If I haue any at this time, it is thine, or I haue it from thee. When I stood, I stood through thee; but when I fell, I fell through my selfe, and alwaies I had stuck in the myre [f], if thou haddest not plucked me out; I had alwaies bin blind, if thou haddest not enlighned me [g]. When I fell, I had not risen againe, vnlesse thou haddest reached forth thine hand [h]. Yea, [e] 1. Cor. 6.9 Iam. 1.17 [f] Psa. 69.14 [g] Ioh. 4.4.9 [h] Psalm. 37 23.24

Heauenly meditations,

and when thou haddest crea-
ted me, I had fallen by and by
Phil. 2.13 if thou hadst not held me vp.
And oftentimes I had perished
haddest thou not gouerned
k Esa. 48.17 mee[k].

Thus euermore Lord, euer-
more thy grace and mercie hath
l Psal. 59.10 preuented me[l], deliuering mee
from all euill, sauing mee from
those past, sauiug me from these
present, and arming me against
miseries to come: in like sort
cutting away the snares of sinne
before me, and remouing all oc-
casions and causes of offence.
For vnlesse thou haddest done
so, I had committed all the sins
of the world.

For I am perswaded, O Lord,
there hath no sinne beene com-
mitted afore time by man, but
another may doe the same, if his
Creator leaue him, by whom
he

he was made a man [m]. But that did not so, thou hast brought to passe [n]; that I abstained, thou diddest commaund; and that I beleeued, it was of thy grace powred vpon me.

For thou Lord, diddest guide mee both for mee and thy selfe; and thou hast giuen me grace [p] and vnderstanding to abstaine both from adulterie, and other wickednes.

m Iob. 10. 8. 9. 10. &c
d Ps. 139 14 15 16
Esai. 45. 7 8 9. &c.
n 1. Cor. 4. 7
o Wis. 3. 14
Rom. 12. 3 6
p. Iam. 1. 17

Chap. 16.
Of the Diuell, and his manifolde temptations.

THERE wanted a temptor: but thou wert the cause that he was absent: there wanted place, and time, and that they should bee lacking thou diddest work. There wanted neither temptor, nor place, non

nor time: but thou heldest mee backe, that I should not consent. The temptor came, foule and ougly as hee is; but thou didst comfort mee, that I might despise him. The temptor came armed and strong [a], but thou didst both encourage mee, and bridle him that he could not ouercome. The temptor came like an Angell of light [b]; but that he might not deceiue mee, thou didst take him vp; and that I might know him, thou didst know him.

[a] Luk. 11. 21

[b] 2. Cor. 11. 14, 15

For hee is that great and red Dragon [c], the olde serpent, called the Diuell and Sathan, hauing seauen heads, and tenne hornes, Whom thou hast created to play in this great, and wide sea, wherein are things creeping innumerable [d], both small beasts, and great; that is,

[c] Reu. 12. 3.

[d] Psal. 104. 25

diuers

diuers kindes of Diuels, which doe nothing neither day nor night, but range vp and downe, seeking whom they may deuoure e, if thou preserue not. e 1. Pet. 5. 8

For hee is that olde Dragon f, which sprang vp in the Paradise of pleasure g, drawing with his tale h the third part of the Starres of Heauen, and casting them to the earth; which infecteth the waters of the earth with his poyson, that men drinking thereof may die: hee spreadeth sharpe things vpon the mire i: and trusteth that hee can drawe vp Iordan into his mouth k: hee is made without feare l.

f Reu. 12. 9
Genes. 3. vers. 1. &c. 13. 14
h Reu. 12. 4
i Iob. 41. 22
k Iob. 40. 18
l Iob. 41. 24

And who can saue vs from being deuoured of him! who can pluck vs out from the iawes, but thou onely, O Lord who hast broken the heads of that great

great Dragon m?

O Lord helpe vs 6 : O Lord spread forth thy winges vpon vs o, that vnder them wee may flie from the face of this Dragon, which pursueth vs p : and with thy shield saue vs from his hornes q. For his continual care, and onely desire is, to deuoure the soules r, whom thou hast created s.

And therefore vnto thee wee do crie t, O Lord our God, deliuer vs from our daily aduersarie u, which whether we sleepe or wake, or eate, or drinke x, or whatsoeuer we doe, lieth at vs night and day y by all meanes, by all subtiltie and craft z, now openly, now couertly aiming at vs with his poisoned arrowes to destroy our soules a.

And yet, such is our extreame madnes, ô lord: that albeit we do conti-

m Gen 3.15 Reu.12.9.10
n Psa.44.26 Psal.79.9
o Esa.17.8.
p Reu.12.13
q Reu.12.3
r 1 Pet 5.8
s Gen. 1.26 Psal 100.3 Colo.3.10
t Ier.33.3
u Mat.5.13 Mat. 13 18 19 Luke. 11.4
x 1.Cor.10 31
y 1.Pet 5.8
z Ephes. 6 10. 11.&c 2.Tim.2.26
a Eccles.21,

continually behold the Dragon before her eyes with open mouth prepared to deuour vs [b], yet naitheleſſe we ſnort [c], and ſport in our ſecuritie, as though wee were ſafe before him, who deſireth nothing but our deſtruction [d].

[b] Reu. 12. 17
[c] 1. Theſ. 5. 6
[d] Reu. 12. 20

The enemie to murther vs, watcheth alwaies and ſleepeth not [e]: and we ſleepe, but watch not [f] for thy ſaluation. Beholde, he hath laid infinite traps before our feete [g] to take vs: and all our waies he hath filled with ſnares to catch our ſoules [h]. And who can eſcape!

[e] Mat. 26. 41 Mar. 14. 38.
[f] 1. The. 5. 6 1. Pet. 5. 8
[g] 1. Tim. 3. 7
[h] Pſa. 59. 3

He hath laid ſnares in riches, ſnares in pouertie, ſnares in meat, ſnares in drinke, in pleaſure ſnares, in ſleepe ſnares, and ſnares in watching: hee hath laid ſnares in our words, ſnares in our workes, and ſnares in all

our waies.

But, ô Lord, do thou deliuer vs from the snares of the hunter
i Psal. 91.3 i, and from the euill world that we may praise thee, saying:
k Psal. 124. 6.7 Blessed be the Lord k which hath not giuen vs a prey vnto their teeth, Our soule is escaped euen as a bird out of the snare of the foulers: the snare is broken, and we are deliuered.

Chap. 17.
That God is the light of the righteous.

a Ioh. 1.4.9 Ioh. 12.46 1.Ioh. 1.5.7 b Ioh. 1.9 Psal. 13.3 2.Ioh. 8.12 Ioh. 11.9.10 Ioh. 12. 35.36 And thou ô Lord my light a, inlighten mine eyes b, that I may see light, walke in thy light c, and neuer stumble vpon the snares of Sathan.

For who can escape his manifold snares, vnlesse he see thē! And who can see them, except hee

he be inlightned with thy light!

For that father of darkneſſe hath hid his ſnares in his owne darknes d, that therein as many as are in darkeneſſe may be intangled.

d Eph. 6. 11 12

Who are the children of this darkneſſe e? Such as ſee not thy light: in which who ſo walketh, ſhal not feare f. For he that walketh in the day, ſtumbleth not g. But if a man walke in the night, hee ſtumbleth becauſe there is no light in him.

e 1. The. 5. 5
f Pſa. 91. 5
g Iohn. 11. 9. 10

O Lord, thou art the light h, thou art the light of the ſonnes of light; thou art the day which laſteth euer, in which thy ſonnes doe walke, and ſtumble not k: without which who ſo walke, are in darkneſſe, becauſe they haue not the light of the world l.

h Ioh. 8. 4. 9
1. Ioh. 1. 5. 7
ii. Theſ. 5. 5
k Ioh. 11. 9
l Iohn. 8. 12 Ioh. 12. 46

Loe, wee daily ſee, that the farther one is eſtraunged from

m Ioh. 1.9 from thee the true light m, the more hee wrappeth himselfe in the darknesse of sinne: and the more hee lyeth in darknesse, the lesse he seeth the snares laid in his way: and so the lesse hee knoweth them: and therefore is the oftener caried away, and caught in them: and yet, which is more horrible than all this, he woteth not that he hath taken a fall. Now he that knoweth not his owne fall, hath so much the lesse care to rise againe, as hee hath a greater opinion that hee doth stand n.

n 1.Cor. 10 12

o Psal. 7.1 But O Lord my God o the ver-
p Ioh. 1.4.5 6.7.&c rie light of the minde p, open
1.Ioh.1.5.7 thou mine eies at this time, that
q Iohn. 3.6 I may see q, and know, least I fall in the presence of mine aduersaries.

r 1.Pet. 5.8 For our aduersarie r laboureth to destroy vs: but Lord we beseech

beseech thee, as waxe melteth before the fire[s]: so let him perish at our presence. [s] Psa. 68. 2

For, Lord he is the chiefe and principall theefe, which tooke counsell how to steale away thy glorie: but swolne vp with pride and puffed vp, he brake in sunder at the last, and fell vpon his owne face [t], whom thou flangedst headlong from thine holy mountain, and from the multitude of thy firie stones [u], in the mids whereof he walked.

Now, ô Lord, and God of my life [x], since which time that hee fell, hee hath neuer ceased, to pursue thy children [y].

And for spite of thee, O King most mightie [z], hee would destroy this thy creature [a], whom thine almightie goodnesse hath made after thine owne image [b], that he may inherit thy glorie [c], which

t Esay. 14 12. 13
u Eccl. 18. 14 15. &c
x Eccl 22. 4 Psal. 42. 8 Iohn. 14. 6
y Reuel. 12 12. 17
z Iob. 41. 25 Psalm. 24. 7 8. &c. Psal. 74. 12
b Gen. 1. 26 27 Gen. 9. 6 Colos. 3. 10
c Ma. 25. 34

d Eccl.10 14 which he hath loſt through his
e Eſay. 96 owne pride d. But, O our migh-
Mat. 12. 28 tie God e, bruſe him into pee-
29 ces f, before hee deuoure vs thy
Mark. 3. 22 23. &c ſilly lambes g: and lighten our
f Reu. 12. 10 eyes, that we may behold such
g 1. Pe. 2 5. 8 traps as he hath prepared h, and
h Ephe. 6 10. 11 eſcape from him vnto thee, O
1. Tim. 3. 6 7 comfort of Iſrael i.
i Iudit. 15. 9

And all theſe things, O Lord, thou knoweſt much better than I, thou knoweſt his quarrelling and his ſtiffe necke.

k Iob. 42. 2 Eccl. 23. 19 20 Neither doe I ſpeake this to enforme thee, who ſeeſt all
1 1. Kin. 8 39 Pſal. 44. 20 21 things k, and beholdeſt the moſt priuie thought l but to vtter
Pro. 24 32 out my complaint againſt mine
m 1. Pet. 5. 8 Reuel. 12. 12 enemie m before the feete of thy
n Pſal. 50. 6 Hebr. 12. 23 Iames. 5. 9 maieſtie, who art the eternall Iudge n, that thou mayeſt both
o Mat. 25. 41 condemne him o, and ſaue vs
p Exo. 15 2 Pſal. 118. 2 Reuel. 5. 12 thy children. For thou art our ſtrength p.

For

For why Lord, he is a craftie and subtile enemy, the creeks of his way cannot easily bee discried; neither can the fashion of his countenance q be known of man, vnlesse thou enlighten. q 2. Cor. 11 14. 15

For he is now here, now there, now a Lambe, now a Wolfe, now darkenesse, by and by light, and according to the sundrie change of thinges, he offereth diuers tentations to euerie qualitie, place, and time.

For to deceiue the sad hee takes himselfe sad: to beguile such as are merrie, he sets on a merrie countenance, to intrap those which are spirituall, hee turnes himselfe into an Angell of light r: to vanquish the strong, hee appeareth as a Lambe: to deuoure the meeke, hee shewes himselfe a Wolfe. r 2. Cor. 11 vers. 14. 15

And all these things are to
wrought after the similitude
diuers tentations, that hee m
terrifie some by the feare of t
Psal.91.5.6 night[r], some by the arrow fle
ing in the day: some by the p
stilence walking in the darke
by rushing on some: and som
by the plague at noone day.

Now who is meete, that h
may know these things! wh
can perceiue his wiles: or disc
uer the face of his garment[t], c
Iob.41 know the compasse of his teet
4.5 Behold, he hath hid his dar
in his quiuer: and shrouded h
snares vnder the shew of ligh
u 2.Cor.11 u! And this is the more hard
vers.14.15 perceiued, vnlesse wee receiu
light from thee, O Lord o
x Psal.91.9 hope x, that we may behold
Iere 17.17 things.
Rom.15.13 For hee hideth subtile tra
7 Gala.5.19 not in the workes of the flesh
one

only, which with no great adoe may be descried: nor in manifest vices onely, but in especiall exercises besides, vnder the colour of vertues, hee cloaketh vices, and transformeth himselfe into an Angell of light [z].

These and many moe things doth that sonne of Belial [a], euen Sathan himselfe [b], enterprise against vs O Lord our GOD [c]. And sometime like a Lion [d], like a Dragon [e], sometime, openly and secretly, inwardly and outwardly, day and night he lyeth inwaite to catch our soules. But thou, who doest saue those which trust in thee [f], deliuer vs, O Lord [g], that both hee may haue sorrow of vs, and thou be glorified in vs, O Lord our God [h].

z 2.Cor.11 14
a 2.Cor.6 15
b 1.Chr.21.1 Iob.1.6 Mark 3.23 Reue.12.9.
c Psal.99.8 9 Esaie.17.10
d 1.Pet.5.8
e Reu.12.3 4.&c. Reuel.20.2 3.&c.
f Psa.18.30 Psal.22.45
g Psal.6.4 Psalm.17.3
h Psa.105.7

Chap.

Chap. 18.
Againe of Gods manifolde benefits.

a Psa. 86.16
Psal. 116. 16
Wisd. 9.5
b Psal. 31.5
1. Pet. 4.19
c Psal. 18.2
d Psal. 71.5
e Wisd. 16.29

AND I the sonne of thy handmaide, who haue commended my selfe into thine hād[a] in these my poore confessions, will praise thee my redeemer[b] with mine whole heart: and call into mind all the good things which thou hast done for me all my life long, euen fro my youth[d].

For I know right well that ingratitude doth much displease thee[e], as being the roote of all spirituall wickednes, and a certaine wind drying and burning vp all goodnes: & stopping the spring of thine heauenly mercie toward man, whereby dead workes now die not; and liuing

ie out of hand, & are no more.

I then will thanke thee f, O Lord, that I may not proue vnthankefull to thee my deliuerer g; but thou hast deliuered me h.

How often would that Dragon haue deuoured mee i! but thou lord diddest pluck me out of his mouth. How often haue I sinned! and how often hath he been readie to swallow me vp k! but thou O Lord my God, hast defended me l.

When I did wickedly against mee m, and when I brake thy commandements, then stood he readie to plucke me down euen to hell; but thou diddest holde me backe.

I offended thee, but thou didst not defend mee: I feared not thee, and yet thou diddest keepe me: I went from thee, and yeelded to mine aduersarie n; but

f Rom. 7. 8
1 Cor. 1. 4 (
Reuel. 11 17
g Psa. 18. 2
h Eccl. 51. 3
i Rene. 12. 3
4. & c.
k 1. Pet. 5. 8
l Reu. 12. 7.
8
m Dan. 9. 5
n 1. Pet. 5. 8

thou didst beat him backe, th
he durst not take me.

O Lord my God, these b
nefits hast thou conferred v
on mee, and I wretch ne
marked so much. For thus th
hast saued me oftentimes fr
o Reu. 12.7 8 the iawes of Satan o, and take
1.Pet. 5.8 mee by force out of the Lyo
mouth p, and many waies red
ced me from hell, although
wist not how. For I descend
euen to the gates of hell, b
that I might not go in, thou
dest hold me backe. I drew
q Psal. 107 18 rie nigh to deaths doore q; b
so thou diddest work, that th
could not take me.

r Psal. 18.2 Exod. 15.2 2 Sam. 22.2 In like sort, O my Sauiou
thou hast deliuered mee fr
bodily death; when grieuo
sicknes oppressed mee, whe
haue beene in many perils b
on sea and land, thou hast st

by mee, alway preseruing mee from fire, and sword, and from all danger sauing me of thy great mercie[f].

[f] 2.Tim.4 17.18

Indeed, Lord, thou diddest know, that if death then had taken me, my soule had straightway gone into hell, and so had beene damned world without end[t]. But thy grace, and thy mercie did preuent me[u], O lord my God, and saued both my bodie from death, and my soule from damnation.

[t] Matth.25 41
[u] Psa.59.10

These and many moe benefits thou hast bestowed vpon mee: but I was blind, and knew not so much, vntill thou inlightenedst me.

[x] 1 Ioh.1.4.9 Iohn. 8.12 1.Ioh.1.5.7

Now therefore, O light of my soule[x], O Lord my God[y], my life[z] through whom I liue[a]; light of mine eies[b] through which I see: so thou hast inligh-

[y] Math.4.7 10 Luke.48.12
[z] Psal. 7.1.3 1.Ioh.11.25 Iohn. 14.6
[a] Act.17.28
[b] 1oh.1.9

tened me, so that I know thee for I liue through thee; & therefore I praise thee, and giue thee thankes; albeit, I confesse my thankes are vile, and bare, and farre vnanswerable to thy benefits, yet such as my frailetie can affoord. For thou alone art my God e and my mercifull creator d, louing our soules e, and hating nothing which thou hast made f.

e 2.Kin. 19 19
Nehe. 9.6
Psal. 38.15 21
Esai. 37.16 17.20
d Gen. 1.26 27
Psal. 100.3
Psal. 119 72
Hose. 8.14
e Wis. 12.23
f Wis. 11.25

Loe, I am of sinners, which thou hast saued, the chiefe that I might shew an example vnto others of thy most louing kindnesse. I will acknowledge vnto thee thy great benefits for thou hast deliuered my soule from the lowest graue h, both once, and twice, and thrice, and an hundred, yea a thousand times. I alwaies inclined downe to Hel-ward, but thou alwaies didst

g 1.Tim. 1.15 16

diddest bring me backe againe; and iustly thou mightest haue condemned mee a thousand times, if thou wouldest.

But thou wouldest not; for thou louest our soules [i], and dissemblest the sinnes of men [k] because they should amende, O Lord our God of much mercie in all thy waies.

Now therefore, O Lord my God [l], I see and perceiue these things through thy light, and my soule is astonished in consideration of thy great mercie powred vpon me; especially for deliuering my soule from the lowest graue [m], and for bringing me againe to life [n]. I was wholy dead, and thou hast wholy reuiued me againe.

Therefore, let it bee wholy thine that I liue: and wholy I doe offer my selfe vnto thee all

i Wisd. 11 23
k Wisd. 11. 20
l Psal. 6. 1. 3 Mat. 4. 7. 10
m Psa. 86. 13
n Psal. 30. 3

whole. Let my whole ſpirit
my whole heart; my whole b
die; my whole life liue to th
O my ſweet life o. For thou h
redeemed me wholy p, that th
mighteſt poſſeſſe mee whole
thou haſt renued mee wholy
that thou mightſt haue m
wholy againe.

Wherefore let me loue the
O Lord my ſtrength q; let m
loue thee. mine vnſpeakeab
ioy. Let my whole life hen
forth liue not to my ſelfe, b
to thee r: my life, I ſay, whi
had periſhed in my miſerie, h
it not beene raiſed againe in t
mercie, who art a pitifull God
and a mercifull, of much kind
nes toward thouſands of the
which loue thy name.

Hence it is, ô Lord my God
my ſanctifier x, that in thy l
thou haſt commaunded mee

o Ioh. 14.6
Ioh. 11.25
p 1.Cor.1.30
Hebr. 9.11
12.13.&c
q 2.Sam. 22.
3
Pſal. 18.2
r 2 Cor.5
15
ſ Pſa. 86.15
Pſal.103.8
Pſal. 111 4
Ionas.4.2
t Exo. 20.6
Deut. 5.10
u Pſal.7.1.3
Pſal.18.2
6.&c.
x Ezec. 37.
18

loue thee with all mine heart, with all my ſoule, with all my mind, with all my ſtrength, and with all the powers which I haue, yea, from the verie marow and pith of mine heart; and that euerie houre and moment wherein I enioy the goods of thy mercie. For I ſhould continually periſh, if thou diddeſt not guide me continually; I ſhould continually die, didſt thou not quicken me continually; and euerie moment thou doeſt binde mee vnto thee, whileſt euerie moment thou beſtoweſt thy great benefits vpon me. y Deut. 6. 5 Math. 22. 37

As therefore there is no houre nor minute in all my life, wherein I enioy not thy bleſſing; ſo ought there bee no moment wherein I ſhould not haue thee before mine eyes, and loue thee with all the powers both of my

z Deut. 6.5 bodie and minde z.

Yet this I am not able to do without thou giue me grac whose euerie good giuing, a a Iam. 1.17 euery perfect gift is a, & cóme down from the father of light with whom is no variableneſſ neither ſhadowing by turnin

For it is not in him that w b Rom. 9.16 leth b, nor in him that runnet but of thee which ſheweſt me cie, that we do loue thee. Th Lord, is thy gift, whose euer good gift is. Thou commande c Deut. 6.5. that we ſhould loue thee; gra which thou commaundeſt an commaund what thou wilt.

Chap. 18.

Of the feruencie of loue, or charitie.

d Pſal. 7.1.3

Lord my God, doe loue thee, a alwaies more a more I deſire t

lou

loue thee. For thou art indeede sweeter than any honie [b]; more nutritiue than any milke [c]; and brighter than the cleereſt light [d]. And therefore thou art deerer to mee than eyther golde [e] or ſiluer, or pretious ſtone [f].

b Pſal. 119 verſ. 103
c Sal. ſong. 4 verſ. 10. 11
d Eccl. 23. 19
e. Pſal. 118. 72. 127
f Pro. 3. 15

For I deſpiſe whatſoeuer I did in the world in reſpect of thy ſweetneſſe, and the glorie of thine houſe, which I haue loued [g].

O fire, which alwaies burneſt, and neuer goeſt out; O loue, which alwaies art inflamed, and neuer cooleſt; ſet mee on fire. Let me wholy be inflamed of thee, that I may loue thee wholy.

For he loueth thee too little, who loues any thing beſide thee, except hee loue it for thy ſake [h].

h Mat. 10. 37
Ioh. 12. 25

O Lord, let me loue thee: be-

cause thou first didst loue me i.
i1.Ioh.4.19 Where shall I get wordes t
expresse the signes of thy sin-
gular great loue toward mee,
through thine infinite bene-
k Psa.116 12 fites k, wherewith from the be-
ginning thou haste nourished
me? Namely, besides the bene-
fite of creation, when at the be-
ginning thou madest me of no-
1 Gen.1.26 thing after thine own image, in
27 magnifying and exalting me a-
Genes.5.1 Genes.9.6 boue all those creatures which
1.Cor.167 thou haddest made m; and ma-
m Gen.1.26 28.29 king me glorious with the ligh
of thy countenance, wherewith
all thou haste sealed the vpper-
most seat of mine heart, thereby
disseuering mee both from in-
sensible things, and also from
brute beastes which haue sense
and abasing mee but little be-
n Psa.8.3.4 neath Angels n.
5 Hebru. 2.7 Yet was all this too little be-
for

fore the sight of thy Godhead. For without ceasing thou hast fed me with daily, and singular, and most ample benefites; yea, as if I were thy deere, and weake, and tender childe, thou hast nourished & refreshed me, with the teates of thy comfort. And that I might wholy serue thee o, thou hast put all things which thou hast made, vnder my subiection p.

o Deu.10.20 21 22 Psa.116.12 13 17 18 19

p Gen.1.26 28.&c

Chap.20.

That God hath made all things to serue for mans vse.

c Psal.8.6. 7.8 Eccle.19.1 2.3.4.&6.

THou hast made all things to serue man a, that man alone might serue thee altogether. And that man might bee wholy thine; thou hast giuen him dominion b ouer all thy works.

a Psal.8.6

b Gen.1.26 28.&c

workes.

For all ourward things thou haſt created for the bodie; and the bodie for the ſoule; and the ſoule for thy ſelfe [c]; that man might onely ſerue thee [d], and loue thee onely [e], enioying both thee to his ſolace, and inferiour things for his ſeruice [f].

For nothing vnder the coape of heauen is for worthines comparable to the ſoule of man, which was created for the chiefeſt good on high, by enioying whereof it might become bleſſed, to which, if it cleaue ouerpaſſing all earthly things which are tranſitorie [g] it cleerely ſhall behold the face [h] of that eternall immortalitie [i], and the glorious maieſtie of him whoſe image it doth repreſent [k].

Then ſhall it in the houſe of the Lord [l] enioy thoſe excellent

[c] 1.Cor.3. 21.22.23
[d] Deu.10.20 Mat.4.10
[e] Deu.6.5 Mat.22.37 Mark.12.29 30 Luk.10.27
[f] Eccle.17.1 2.&c.
[g] 1.Cor.7.31 2 Pet.3.10 12 1.Ioh.2.15 16.17
[h] 1.Cor.13 12 Reuel.22.4
[i] 1.Tim.1.17.
[k] 1.Cor.11.7 Col.3.10
[l] Reuel.21. 23.24.

lent good things, in comparison whereof, all outward things, which wee now see, are as nothing. For they are those things which eye hath not seene [m], eare hath not heard, neither came into mans heart, which God hath prepared for such a loue him. O Lord, such things wilt thou giue vnto the soule of man!

And heereby, Lord, which loues our soules [n], thou day by day doest reioyce the soules of thy seruants [o].

But why maruell I at these things, ô Lord my God [p]! For thou bringest vnto honor thine owne image and similitude, according to which they were created [q].

For to our bodie, though corruptible [r], and vile [s], that it might see, thou hast giuen the cleerenes of the skie, by the handes of thine

m Esai. 64.4 1. Cor. 2.9

n Wisd. 11. 23

o Psa. 86.4.

p Psal. 18.2 6. &c. Mat. 4.7. 10.

q Gen. 9.6 Wisd. 2.23 Eccles. 7.3 Col. 3.10

r Wisd. 9.15 Rom. 1.23

s 1. Cor. 15. 42. 43. 44.

thine vnited ſeruants the Sunn and Moone, which continuall day and night by thine appoint ment doe ſerue t to thy chil- dren; that it might breath, thou haſt giuen the pure ayre: varie- tie of ſoundes, that it might heare: ſweete odours, that it might ſmell: qualities of ſauors, that it might taſte: groſneſſe of all bodily things, that it might feele, to ſerue his vſe, thou haſt giuen him the beaſts of the field u, and fowles of the ayre, and fi- ſhes of the ſea, and fruite of the earth to refreſh him.

t Eccl. 43.1 2.6.10

u Pſal. 8.6 7.8

Thou haſt created medicines of the earth x for all diſeaſes, and haſt prepared for euerie ſauerall euill a ſeuerall comfort.

x Ecc. 38.4

For thou Lord art a pitifull God y and a mercifull: thou our maker z knoweſt whereof we are made a, and how we are but

y Pſa. 86.15 Ioel. 2.13 Eccl. 2.22
z Eſa. 45.9 Rom. 9.21.
a Pſa. 103.14

but as clay in thine hand [b]. [b] Iere. 18.6 Eccle. 33.4

Chap. 21.

That by the consideration of Gods temporall benefits wee may gather the greatnes of his heauenly blessings.

O Lord, reueale thy greate mercie towarde mee: shine vpon mee yet more and more with thy light, I beseech thee, that more and more I may perceiue the same.

For thy great things by these smallest things [a], and thine inuisible things, by these visible creatures are seene [b], O God, holy [c], and good [d], our Lord and maker [e]. [a] Prou. 30. 24. 25. &. Esai 2. 3. Esai. 5. 16 [b] Rom. 1. 20 [c] Hab. 1. 12 [d] Ier. 33. 11 Lam. 3. 25 Luk. 18. 18 19 [e] Deu. 32. 18 Psal. 100 3 Eccles. 1. 8.

For if thou prouidest both from heauen, from the ayre, from the earth, from the Sea, from light, from darknes, from heat, from shade, from deaw, from

from raine, windes, ſhowers, birdes, fiſhes, beaſtes, trees, and from the diuerſitie of hearbes, and fuite of the earth, and
f Pſa.8.6.7 from the ſeruice of all thy creatures which ſerue for mans vſe in their due ſeaſon, to comfort him withall: If I ſay, thou prouideſt ſo ample, and ſo infinite
g 1.Cor 15 42.43.&c benefites for this vile g, and
h Wiſ.9.15 Rom. 1.23 corruptible h bodie; O Lord, I beſeech thee, how excellent,
i 1.Cor.2.9 10 & how innumerable ſhall thoſe
2 Eſd.4.27 good things be, which thou haſt
k Heb.11.13 Reu.21.1.2 prepared for thoſe which loue
l 1.Cor.13. 12 thee i, in that heauenly countrey k, where wee ſhall ſee thee
Reue.22.4 face to face l! If thou doſt ſo for
m Pſa.92.5. Pſal.111.2 vs in priſon: what wilt thou do
n Iob.41.4 5.6.&c. in thy palace!

Pſa.104.24 Great m, and without numRecl.16.20 21.&c ber doubtleſſe be thy works n, ô
o 1 Eſd.4. Lord king of heauen o.
46.58 Wiſd.18.15 For ſith all theſe things are exceeding

ceedingly good p, & delightful, which thou imparteſt as well on the euill, as vpon the good q: what ſhall thoſe hereafter bee, which are laid vp onely for the good?

p Gen. 1. 31 Eccl. 30. 16 33
q Mat. 5. 45 Luke. 6. 35

If thy giftes are ſo infinite and diuers, which in this world thou giueſt to thine enemies, as well as to thy friends: how great and how infinite, how ſweete and howe comfortable ſhall thoſe bleſſings be, which thou wilt impart onely vpon thy friends! If we haue ſo much delectation in this time of teares: what ioy wilt thou bring vs on the day of our mariage r! If our priſon haue ſuch pleaſure: how vnſpeakeable ſhall the happines of our countrey be s!

r Mat. 22. 1 2 &c. Luk. 14. 16 17. &c Reu. 19. 7. 9
s He. 11. 9. 10 11. &c. 1. Cor. 2. 9

O God, none eye without thee hath ſeen the things which thou haſt prepared of them that

t 1.Cor.2.9 that loue thee t! for according to the greate number of thy mightie workes, thy goodnesis great which thou haſt laid vp
u Pſa.31.16 for them which feare thee u.

For great art thou, O lord my
x Pſa.145.3 God, and incomprehenſible x, neither is there end of thy greatneſſe, nor number of thy wiſe-
y Pſa.107.5 dome y, nor meaſure of thy benignititie: neither is there end, nor number, nor meaſure of thy
z Pſa.106.2 bleſſings z. For as thou art great thy ſelfe, ſo is thy liberalitie great, becauſe thou art the reward, and the bleſſing which they ſhall haue that fight as
a 2.Tim.2.5 they ought to doe a.

Chap.

Chap. 22.
That godly ioy taketh away all present bitternesse of the world.

O Lord God, sanctifier of all thy Saintes [a], these are thy great benefits wherwithall thou hast supplied the want of thine hungrie children. [a] Eze. 37. 28

For thou art the hope of the hopelesse [b]: the ioy of the comfortlesse [c]: the glorious crowne of hope [d], prepared for such as ouercome [e]. [b] Psal. 6. 2. 3. 4 [c] 2. Cor. 2. 3. 4 [d] 1. Pet. 5. 4 [e] Reu. 2. 10

Thou art the euerlasting fulnesse [f], which shall bee giuen to the hungrie [g]: Thou art the endlesse comfort, which rewardest them that contemne the comfort of this world for thy perpetuall comforth. For they who in this world receiue comfort, finde [f] Reue. 7. 16 17 [g] Mat 5. 6 Luke. 6. 22 [h] Esai. 55 13. 14 &c Math. 5. 4 Luke. 6. 21

i Esay.65.13 14 Luke. 6 25 k. Esay. 25.8 Mat. 5. 4 Reue. 7. 17 Reue. 21.4 l 2. Tim. 12 m Luke. 16 25

find no comfort in the world i come i. But such as are torme ted here, be there comforted k And such as suffer with thee do reigne with thee.

For no man can haue plea sure in both worlds m: neythe can a man reioyce heere, an heereafter too: but of necessiti hee must forgoe the one, whic would haue the other n.

n Esa. 65. 13 14 Luk. 16. 25 o 2. Cor. 1. 3 p Psal. 77. 2.

When I consider these things O Lord my comforter o, my soule refuseth comfort in thi life p, that it may bee meete fo thine endlesse comfort. For rea son it is that hee should forgoe thee, whosoeuer chooseth the comfort of any before thee q.

q Luk. 14. 16 27 Mat. 16. 24 r. Ioh. 14. 6

Wherefore, O Souereigne truth r, I beseech thee, suffer me not to delight in any vaine pleasure. But my request is, that all other things may waxe bitter

to mee, and thou alone ſeeme ſweet to my ſoule: becauſe thou art the vnſpeakable ſweetnes [f], by whom all ſowre things are made ſweet. [f] Pſal. 119 103

For thy ſweetneſſe made the verie ſtones of the riuer ſweete to Stephen [t]. [t] Acts. 7. 55 56. &c

Thy ſweeteneſſe made the burning grydyron ſweete vnto Laurence [u]. [u] Acts and Monumēts of the Church perſecute 8. page. 92

Through thy ſweetneſſe the Apoſtles departed from the Councell [x] reioycing, that they were counted worthy to ſuffer rebuke for thy name. [x] Act. 5. 41

Andrew went quietly, and ioyfully to the croſſe [y], becauſe he haſtened vnto thy ſweeteſſe. [y] Acts and Monumenres of the Church.

The Princes * of thine Apoſtles were ſo filled with this ſweetnes, that for deſire thereof, one choſe the gallowes for his death [z], and the other cheerfully * Therefore Peter is not alone the Prince of the apoſtles [z] Euſeb. lib. 2. cap. 25.

fully offered his head to be strooke off with a sword[a].

a Euseb. in the same booke and chap.

For to buie the same, Bartholomew gaue his own skin[b]. And to taste this in like sort, Iohn without shrinking backe, supped off a cup of poison.

b Eccl. Hist. cent. 1. lib. 2 ca. 20. in vita Barthol.

As soone as Peter had tasted heereof, by and by forgetting all earthly things, he brake out as if hee had beene drunke into these words: Maister, it is good[c] for vs to be heere: if thou wilt, let vs make heere three tabernacles, heere let vs abide still, and enioy thy contemplation, for we lacke nothing now. It sufficeth vs, Lord, that wee see thee. It sufficeth vs to be satisfied with so vnspeakeable sweetnesse.

c Mat. 17.4 Mark. 9.5 Luke. 9.33.

Hee had tasted but one drop of sweetnes, and loathed forth with all other sweetnes. What

thinke

thinke yee, he would haue ſaid, had hee taſted that great ſweetnes of thy godhead, which thou haſte lade vp for ſuch as feare thee [d]?

d Pſal.31.19

That virgin alſo, whom wee read, went as ioyfully vnto priſon, as to a banquet, had taſted this thine vnſpeakeable ſweetnes.

This alſo, as I iudge, hee had taſted, who ſaid [e], How great is thy goodneſſe, which thou haſt laid vp for them that feare thee! and who admoniſhed, ſaying [f], Taſte yee, and ſee how gratious the Lord is.

e Pſa. 31.19

f Pſ.34.8

For this is the happineſſe, O Lord our God, which we truſt thou wilt giue vs, for which continually we fight vnder thy banners, for which we are killed all the day long [h], that to thee wee may liue in thy life.

g 2.Tim.2.3 2.Cor.10 3.4

h Pſal.44.22 Rom.8.36

Chap.

Chap. 23.

That all our truſt, and all the deſire of our carke ſhould be caſt vpon God.

a Ier. 14.8
Iere. 17.13
b Pſ. 42.1.2
c Pſa. 40.17
d Sal. ſong. 2 verſ. 10. 13
e Pſa. 142.7
f Iob. 36.28
Pſal. 10.11 12.13
g Mat. 6.9.11
Luk. 11.2.3
h Pſal. 3 4
Pſal. 15.1
Pſal 43.3
Iſay. 57.13

Thou Lord, the hope of Iſrael a, the verie thing in heart I daily doe deſire b, make haſte, and tarie not c.

Ariſe d, haſten and come away, that thou maiſt bring vs out of this priſon e to praiſe thy name, & to reioice in thy ſight.

Liſten, O Lord, to the crie of the teares f of the poore Orphanes that crie vnto the: O our father g, giue vs this day our daily breade, in the ſtrength whereof wee may walke night and day, and miniſter the ſame vntill wee ſhall approach vnto thine holy mountaine h. And the ſmaleſt amõg the little ones

of thy family, when shall I come and appeare before thy presence [i], O God my father [k], and my strength [l]: that I, who praise thee now for a time, may heereafter praise thee eternally [m].

O blessed should I bee, were I once admitted to behold thy brightnes [n]! who can shew me such fauour, that thou maist permit me to come thereunto!

I know, Lord, I know, and acknowledge that I am vnworthie to enter vnder thy roofe: yet for the honour of thy name, destroy not [o] thy seruant which putteth his trust in thee [p].

And who shall enter into thy sanctuarie to consider thy power, vnlesse thou open vnto him? And who can open, if thou shut against him? for if thou destroy, no man can build againe [r]. And if thou shut man vp, none can

i Psal. 42. 2
k Matt. 6. 3
l Psa. 46. 1
m Reuel. 21. 3. 4
n Ioh. 17. 24. 1. Cor. 13. 12
o Psal. 21. 2. 17
p Psal. 86. 2
q Reuel. 3. 7
r Iob. 12. 14

looſe him out. If thou withhold
the waters [f], all things will dri
vp; and if thou ſend them forth,
they will deſtroy the earth; Y
thou bring to nothing all whic
thou haſt made, who dare con
trole thee for the ſame [t]?

Moreouer the goodnes of t
mercie, whereby thou didd
all whatſoeuer thou would eſt
is euerlaſting [x].

O maker of the world [y] th
haſte made vs [z], therefore g
uerne vs we beſeech thee. Th
haſt created vs [a], then deſpiſe
not, becauſe we are the wo
of thine hands [b].

For doubtleſſe, O Lord o
God [c], we ſilly wormes & d
are vnable to enter into
houſe of thine eternitie [e], vn
thou, who of nothing haſt
ted all things [f], do guide v

[f] Iob.12.15
[t] Iob.11.10
[u] Pſa. 15.3
Iob.23.13
[x] Lam.3.22 23
Pſal. 103.17 18
[y] 2.Mac.7.23
Iohn.1.3
[z] Iob. 10.8
Iob 33.4
Pſa.119.73
[a] Pſa.100.3
[b] Pſa.138.8
[c] Pſa. 7.1.3
[d] Eſai.64.8
[e] Eſai. 57.15
[f] Pſa.33.8.9
Pſal.148.2 2.5.&c.
Reue. 4.11
Reue. 10.6
[g] Iob.6.44

Chap. 24.

That our ſaluation commeth from God.

AND I the worke of thine hands [a] proteſt vnto thee in thy feare that I will not truſt in my bowe [b], & that not my ſword but thy right hand [c], and thine arme, and the light of thy countenance ſhall ſaue me. Without which I ſhould deſpaire. But thou who haſt made mee [d] art mine hope [e] for thou forakeſt not them [f] which truſt in thee.

[a] Pſa. 13.88 Eſai. 64.8
[b] Pſa. 44.6
[c] Pſa. 44.3
[d] Pſa. 100.3 Pſa. 119.73
[e] Pſa. 91.9
[f] Pſa. 34.22

For thou our Lord God, art gratious [g], long ſuffering, and gouerneſt all things by mercie. For although we ſinne [h], yet are we thine: if we ſinne not, we are thine, for we are in thy compt. For we, all the ſort of vs, are

[g] Wiſ. 15.1
[h] Wiſ. 15.2

but a leafe[i]; and all men liuing are but vanitie[k]. And our life vpon earth[l], is but a blast.

i Esai. 64. 6
k Psa. 39. 5
l Iob. 7. 7

Bee not angrie with vs thine Orpanes though wee fall, for thou knowest whereof wee bee made[m], O Lord our God[n].

O God, whose power none can resist[o], wilt thou shew thy strength against a leafe which is caried away with the winde[p], and wilt thou follow after drie stuble? wilt thou, O eternal king of Israell[q], wilt thou condemne a dead dog[r]? wilt thou condemne a poore flea?

m Psa. 103. 14
n Psa. 8. 1. 9
o Iob. 9. 4. 5. &c.
Psa. 76. 1. 2. 3. &c.
Dan. 4. 32
p Ioh 3. 25
q Ioh. 1. 49
r Sam. 24. 15

Lord, we haue heard of thy mercie how thou hast not made death[s], nor hast pleasure in the destruction of the liuing.

s Wis. 1. 13

For which cause we beseech thee, O Lord, suffer not that which thou hast not made, to haue dominion ouer that cre-

ture which thou haſt made t. t Iob.10.8

For if thou art ſorie for our damnation, what doth let thee, ô lord, which canſt do all things u, that thou maiſt not alwaies reioice for our ſaluation? If thou wilt x, thou canſt ſaue me, but I, though I would, cannot. Iob.33.4 Pſal.119.73 u Iob.23.13 Pſal.115.3 Math.8.2 Mark.1.40 x

Great is the multitude of the miſeries which I am in. For to will is preſent with mee y; but I finde no meanes to performe that which is good. y Rom.7.18

Will that good is I cannot, vnleſſe thou wilt z; neither can I doe that I would, except thine arme do ſtrengthen me. z Phil.2.13

Againe, ſometime I would that I can, ſhould not thy will be done in earth as it is in Heauen a? Yet know I not eyther what I can or would, vnleſſe thy wiſedome lighten mee. And though I ſhould haue wil ſome- Mat.6.10 Luke.11.2

time, & power with my knowledge, yet were my wisedome
b Rom. 8.7 1. Cor. 1.20 vaine [b], and vnperfect, vnlesse I were assisted by thy true wisedome.

But all things are at thy pleasure, nither can any resist thy
c Rom. 9.19 d Ier. 32.27 will [c], O Lord God of all flesh [d] which doest whatsoeuer thou
e Psa. 135.6 wilt both in Heauen, and in Earth, in the Sea, and in all deep places [e].

Wherefore let thy will bee
f Mat. 6.10 Luke. 11.2 g Ier. 15.16 done [f] of vs, who call vpon thy name [g], least this noble workemanship of thine doe perish, which thou hast created for
h Esai. 43.7 Ecc. 17.8.9 thine owne glorie [h].

And what man liueth, and
i Psa. 89.48 shall not see death [i]? shall he deliuer his soule from the hand of the graue; without thou deliuer him, which art the liuely
Ioh. 14.6 way of all life [k], by whom all things

things doe liue[1]. 1 Acts.17.28

Chap. 25.

That mans will is vnapt vnto all good workes, without the grace of God.

FOr I confeſſed euen now how thou art the ſtay of my life [a], O lord my God [b], the ſtrength of my ſaluation [c].

a Pſal. 118 14
Eſai. 12.2
b Mat. 4.7.8
c Pſa. 18.1.2
Pſa. 140.7

The time was when I truſted in mine owne ſtrength, which notwithſtanding was no ſtrength. And ſo when I would haue runne, where I thought I ſtood moſt ſure, there I tooke the greateſt fall, and came backward, not forward. And what I thought to attaine, went the farther fro me. Thus trieſt thou my ſtrength by manie ſuch things.

time, & power with my knowledge, yet were my wisedome
b Rom. 8.7 1. Cor. 1.20 vaine [b], and vnperfect, vnlesse I were assisted by thy true wisedome.

But all things are at thy pleasure, nither can any resist thy will [c], O Lord God of all flesh [d]
c Rom. 9.19 d Ier. 32.27 which doest whatsoeuer thou wilt both in Heauen, and in Earth, in the Sea, and in all deep
e Psa. 135.6 places [e].

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Now I know thou haſt inlightned me, for what I thought I could beſt doe, I found I was leaſt able for to do it of my ſelfe. For I ſaid, this I will do, and that I will bring to paſſe; but in the end, I could neither do the one, nor the other. Either I had will, and lacked power [d], or had power, and lacked will; for I truſted mine owne ſtrength.

[d] Rom. 7. 18

But now I confeſſe to thee, O Lord my God [e], father of heauen and of earth [f], that in his owne ſtrength no man ſhall bee ſtrong [g], becauſe the vaine preſumption of no fleſh ſhall glorie in thy ſight [h].

[e] Pſa. 7. 1. 3
[f] Pſa. 18. 1. 2
[f] Mat. 11. 25
[f] Luke. 10. 21
[g] 1. Sam. 2. 9
[h] 1. Cor. 29

For it is not in man eyther to will, that he can doe; or to doe that hee would; or to knowe, what he would, or can do: But thou Lord it is which directeſt the ſteps of man [i]; of that man,

[i] Pro. 16. 9

I

I say which confesseth that he is directed of thee [k], not of himselfe. [k] Pro. 20. 24

Wherefore, by the bowels of thy mercie [l], wee beseech thee saue Lord what thou hast created: for if thou wilt [m] thou canst saue vs, and in thy will resteth the strength of our saluation [n]. [l] Luke. 1. 78 [m] Mat. 8. 2 Mark. 1. 40 [n] Psa. 141. 7

Chap. 26.

The benefits which God hath done for vs of old.

O Lord, remember thy mercie of old [a], wherewithall thou haste preuented vs from thy beginning by thy comfortable blessings. [a] Psa. 25. 6

For before I the sonne of thine handmaid [b] was borne, O Lord mine hope euen from my mothers breasts [c], thou diddest preuent mee, preparing a way [b] Wisd. 9. 5 [c] Psal. 22. 9 10

d Deut. 4.1 2.&c. wherin I ſhould walk d, & come vnto the glorie of thy houſe.

Thou kneweſt mee before thou diddeſt ſhape mee in the a Pſal. 139. 16 belly e, and before I came out of the wombe, thou diddeſt preordaine of mee whatſoeuer pleaſed thee. What, and how much is written concerning mee in thy booke lying in the ſecret place of thy Conſiſtorie, I am vtterly ignorant, and therefore ſtand mightily in feare; but thou knoweſt. For whatſoeuer I doe looke for, by ſucceſſion of daies & times a thouſand yeeres f 1.Cor.7.31 1.Ioh.2.17 hence in this tranſitorie world, is alreadie accompliſhed in the g 2.Pet.3.8 ſight of thine eternitie g; and that which ſhall bee, is alreadie done.

Now then, forſomuch as I ſtand in this darke night, ignorant of theſe things, feare and

trem

trembling are come vpon me [h], while I see many dangers hang ouer mine head from all sides; many enemies to hunt after my soule [i], and an innumerable multitude of miseries to beset mee round about in this mortall life. So that, wert not thou present to assist me in these euils, I should vtterly despaire. But I haue a great confidence in thee, ô most gratious Prince [k], my God [l]: and the consideration of the multitude of thy compassions [m] doth comfort mine heart. And the former signes of thy goodnesse, which before I was borne, preuented mee [n], and at this time chiefely do shine vpon me, doe assure mine heart of better, and more perfect blessings to come, which thou reseruest for such as loue thee [o]; so that I may reioyce in thee [p], O Lord my God [q], mine

h Psa. 55.5.
i Psal. 91.3
k Reuel. 1.5
l Reuel. 19.16
l Psal. 7.1.3
m Psa. 51.1
n Psal. 130
13.14.15.
&c.
o 1.Cor.2.9
Iames. 1.12.
p Psal. 32.11
Ioel. 2.23
2.Cor.1.31
q Psa. 7.1.3

mine holy and liuely ioy, wher-
by my youth is comforted.

Chap. 27.
Of Angels appointed for the custodie of men.

a1.Ioh.4.19 For thou didst loue me intirely, O my loue; before I loued thee a; thou diddest create mee after thine own image b, and aduãce me aboue al thy creatures b.

b Gen.1.16 27 Eccle.17.3 Coloſ.3.10 c Gen.1.28 29 Pſalm.8.4 6.&c. Eccle.17.1 2.&c. d1.Cor.3.23 e Pſal.104. 4 f Pſa.91.11 12 Mat.4.6 g Eſa.6.62.6

Which dignitie I ſhall then keepe, when I know thee, for whom thou haſt made me d.

Beſides thou makeſt thy ſpirits meſſengers e for my ſake, to whom thou haſt giuen charge ouer me f to keepe me in all my waies, that I hurt not my foote againſt a ſtone.

For theſe are the watchmen ouer the wals g of the citie new

Ieru-

Ierusalem, and of the mountains about the same, which tend and keepe watch ouer thy flocke, least hee as a Lion make a prey of our soules, while there is none to deliuer; he, I meane that old serpent [h], our aduersarie the diuell, who as a roaring Lion walketh about, seeking whome hee may deuoure [i].

h Reu. 12. 9

i 1. Pet 5. 8

They are the Citizens of the blessed citie Ierusalem on high aboue [k], which is the mother of vs all, sent forth to minister for their sakes who shal be heires of saluation [l], that they may deliuer such from their enemies, and keepe them in all their waies [m]. For they loue their fellow Citizens by whom they looke to haue the breach of their destruction repaired.

k Gal. 4. 26

l Hebr. 1. 14

m Psa. 91. 11

And therefore with great care and watchfulnes they doe stand about

about vs at all houres, and places, succouring, and prouiding for our necessities; yea, full carefully doe they runne betweene vs, and thee, O Lord.

For they walke with vs in all our waies, they goe in and out with vs, diligently considering, how godly, and how honestly we do walke in the middes of a naughtie and crooked generation n; how earnestly we seeke the kingdome of God, and the righteousnes therof o; with what feare & trembling we doe serue thee p; and how our hearts reioyce in thee, O Lord q.

n Phil.2.25
o Mat.1.33
p Psal.2.11
q Zech.10.7

Those which labor they strengthen; those which rest they protect; such as fight they encourage; they crowne such as ouercome; they reioyce with such as reioice r, such I meane as reioice in thee s, and they suffer with such

r Ro.12.85
s Phil.4.4

such as suffer, I say, with such as suffer for thy names sake t. Great is the care which they haue of vs! Great is the affection of their loue towards vs! t 1. Peter. 2 19.20 1 Pet. 4. 14 15

And all this for the honour of thine inestimable good will wherewith thou hast loued vs. For they loue those whom thou doest loue; they keepe those whom thou doest keepe; they forsake those whom thou doest forsake; neither can they abide such as worke iniquitie, because thou also hatest all them that worke iniquitie u, and wilt destroy them that speake lies. u Psal. 5. 5. 6

When we do well, the Angels reioyce, but the Diuels are sad, whē we do ill, the diuels reioice, but the Angels are sad: For there is ioy among the Angels for a sinner that conuerteth x: and ioy to the Diuell for a iust x Luk. 15. 7 10

man

man that forsaketh repentance.
y Mat.6.9 Luke.11.2 Rom 8.15 Gal.4.6. Grant therefore, O father y, that they may alwaies reioyce ouer vs, that both thou alwaies maist be glorified in vs, and wee may be brought with them into thy
z Ioh.10.16 folde z, that together wee may praise thy name, ô Creator both
a Ioh 10.8 Ioh.33.4 Psa. 100.3 Psa.19.73 of men and Angels a.
b Psa.148.1 2.&c. These things I confesse before thy maiestie, praysing thee for them. For great are these thy benefits which thou hast honored vs withall, in giuing vs thy spi-
c Psa.104.4 Heor.1.7 rits c to bee messengers for our seruice.
d Gen.1.28 29 Psalm.8.4. 6.&c. For thou hadst giuen whatsoeuer is cõtained vnder the cope of heauen d, yet thoughtest thou all that too little, vnlesse withall thou addest those things which are aboue heauen.
e Psal. 103 20 Psal.147.2 For this benefit praise the lord, all ye his Angels e; praise him all

yee

yea his workes [f]; yea let all thy saints bleſſe thee [g].

O our glorie [h] thou haſte exceedingly honoured, enriched, and glorified vs with manifolde benefits [i].

O Lord, how excellent is thy Name in all the world [k]! For what is man that thou art mindfull of him [l], and the ſonne of man, that thou viſiteſt him! For thou the ancient truth haſt ſaid [m], My delight is with the children of men.

Is not man rottenneſſe, and the ſonne of man a worme [n]? Is not euerie man liuiug meere vanitie [o]? yet thou thinkeſt it good to open thine eyes vpon ſuch [p], and cauſeſt him to enter into iudgement with thee.

f Pſal. 103 22
g Pſal. 105. 10
h Iudi. 15.9
i Pſal. 139 17.18
k Pſal. 8.1
l Pſal. 8.4 Iob. 7.17
m Pro. 8.31
n Iob. 25.6
o Pſal. 39.5. Pſal. 144.4
p Iob. 14.3

Chap.

Chap. 28.
Of Gods bottomlesse predestination and foreknowledge.

a Eccle. 24 33 Pro. 8. 27 28. &c. Eccl. 24. 6 c Esay. 40. 12

EAch me, ô bottomlesse deepe[a], ô wisedome which haste made all thinges[b], and weighed the mountaines in a weight[c], and hanged the masse of the earth by three fingers in a balance.

d Wis. 9. 15

Lift vp the masse of this bodie[d] which I carrie about, by thy three inuisible fingers vnto thy selfe, that I may see and know how excellent thou art in all the world[e].

e Psal. 8. 1 Iob. 7. 17

O most auncient light which diddest shine before all light in the holy mountaines of thine old eternitie, to which all things before they were made, were naked

naked and open[f]! O light, which canst abide no spots, in asmuch as thou art without spot[g], and most pure! what delight canst thou take with man[h]! what cō-munion hath light with darkenes[i]! where is thy delight in man? In what part of mee hast thou prepared a meete sanctuarie for thy sacred maiestie, wherinto whē thou goest, thou maist delight thee to thy contentment? For meete is it that thou shouldest haue a pure parlour, who art the purifying vertue[k], who canst not be seene, much lesse possessed, but of the pure in heart[l].

But where is there so pure a temple in man[m], that it may receiue thee which rulest the world[n]! who can bring a cleane thing out of filthines[o]! But thou alone who onely art pure.

f Heb. 4. 8
g Hab. 1. 13
h Pro. 1. 31
i 2. Co. 6. 14
k Psal. 19. 12
Psal. 51. 2. 7
Titus. 2. 14
l Mat. 5. 8
Psa. 24. 3. 4
m 1. Co. 3. 16
1. Cor. 6. 19
2. Cor. 6. 16
n 2. Mac. 7. 9
o Iob. 14. 4

For

For who can be cleanſed by the vncleane ? ? For according to the law which thou gaueſt to our fathers in the mount out of the middes of fire q, and in the cloud couering the darkeſome water, Whatſoeuer toucheth an vncleane thing ſhall be vncleane r.

But all of vs are as the cloth of a menſtrous woman s, wee proceede out of a corrupt and filthie maſſe; and beare in our foreheades the ſpot of our vncleanneſſe, the which wee cannot hide eſpecially from thine eyes, who ſeeſt all things t.

So then we cannot be cleane, vnleſſe thou make vs cleane u, who onely art cleane x.

And of vs the ſonne of men thoſe onely thou makeſt cleane, in whom it hath pleaſed thee to make thine abode y, whom

y Eccl.34.4
q Deu.5.22 23.24
r Leuit.22. 4.5.6 Num.19.22
s Eſa. 64.6
t Eccl.23.19 Pſal.94.7. 8.9
u Pſa.51.2.7 Titus.2.14
x Reue.15.4
y Rom. 8.9 2.Tim.1.14

by

by the bottomleſſe and ſecret depth of the incomprehenſible iudgementes of thy wiſedome, which are alwaies iuſt, though they be ſecret, thou haſt without any merits of theirs predeſtinated before all world[z], called[a] out of the world[b]; iuſtified[c] in the world; and after the world thou wilt glorifie them.

z Ephe. 1.4
a Rom. 8.30
b Ioh. 17.6
c Rom. 8.30

Yet doſt thou not this to all men, which makes the wiſe of this world[d] euē to wonder, & to be aſtoniſhed. And I alſo Lord, when I thinke hereof, am vtterly agaſte and amazed at the deepnes of the riches[e] both of thy wiſedome and knowledge. How vnſearcable are the iudgements of thy righteouſnes! thy knowledge is aboue my reach. For of the ſame clay thou haſt made ſome veſſels vnto honor[f], & ſome to euerlaſting infamie.

d Luk.10.21
e Ro.11.33
f Ro. 9.21

There-

Therefore whom out of ma-
g Eze.36.24 nie thou hast taken g into an ho-
ly Temple for thy selfe, those
thou dost clense, pouring vpon
h Eze. 36 25 them cleane water h, whose
i Psa.59.28 names and number is knowne
Philip.4.3 to thee i, which alone counteſt
k Psa.147.4 the numbet of the ſtarres k, and
l Luk.10.20 Reuel.3.5 calleſt them by all their names
Reu.20.12 Reu.21.27 who alſo be written in the booke
m Iohn.10. 27.28 of life l: who cannot periſh m, to
n Ro. 8.28 whom all things work together
for the beſt n, yea verie wicked
nes it ſelfe. For when they fall
they be not bruſed in peeces
for thou putteſt vnder thine
o Psalm.37 24 hand o, thou wilt keepe all their
p Psalm. 34 20 bones p, ſo that not one of them
ſhall be broken.

But a moſt vile death haue
the wicked, they I ſay, whom
in the great deepe of thy ſecret
q Psalm.6.6 iudgements q, which are alwaies
righteous, thou diddeſt fore-
know,

know, euen before thou diddest make eyther the heauen, or the earth, ſhould euerlaſtingly bee damned, the number of whoſe names & naughtie merits thou knoweſt, who haſt counted the number of the ſand of the ſea[r]: and ſounded the verie bottome of the deepe, whom thou haſt giuen to their vncleaneneſſe[s], to whom all things worke togither for the worſt, yea euen their prayer is abhomination[t]: ſo that albeit they ſhould aſcend vp to the verie heauens[u] and lift their head aboue the cloudes, and make their neaſt among the ſtarres: yet ſhall they bee caſt away in the end like dung.

r Eccl.1.2.9

s Rom.1.24

t Pro.28.9

u Obadi.1.4

Chap.

Chap. 29.

Of such as once were Godly; and afterward proued wicked and contrariwise.

GReate are these thy iudgements, O Lord God, O iudge righteous[a] & strong which iudgest right [b], and doest things that are vnsearchable [c] and deepe: the which when I consider all my bones do shake.

a Psal.67.4 Tob.3.2
b Psal.9.4
c Iob 5.9 Iob.37.5 6.&c.

For there is not a man vpon earth sure, that wee can serue thee godly and purely in feare and reioice before thee in trembling all the daies of our life, that there should bee neither seruice without feare, nor ioy without trembling; and that he which hath girded his harnesse may not boast himselfe [e] as he that hath laid it off; neyther

d Psal.2.11

e 1.King.20 11

deed that any flesh should reioyce in thy presences but shake and tremble before thee [h], inasmuch as no man knoweth whether he be worthie loue or hatred [i], all things being kept vncertaine till the time to come.

g 1.Cor.1.29
h Psal.2.11
i Eccle.9.1

For, Lord, we haue not onely heard our fathers tell, but haue seene also with our eyes, which thing I cannot vtter without trembling, nor confesse without feare, how many heretofore haue climed in manner vp into heauen [k], and made their neast among the starres [l], which afterward fel downe headlong euen to hell [m], and were hardened in wickednes.

k Amos.9.2
l Obad.1.4
m 2.Pet.2.4
Iude vers.6

We haue seene the starres fall from heauen through the violent stroke of the dragons tail [n], and we haue seene some lying in the dust of the earth, who

n Reue.12.4
o Psal.113.5.6.7
1.Sam.2.6.7.8
Luke.1.46.48.&c.

sodenly by thine helping hand, O Lord, haue wonderfully ascended.

We haue seene the liuing, dying; and the dead, rising from death: we also haue seene them which walked among the sons of God, in the mids of stones of fire [p], euen as clay to haue vanished to nothing.

p Eze.18.14 16

We haue seene light become darknes, and darknes come out of light; because publicans and harlots doe goe before the inhabiters into the kingdome of God [q]; and the children of the kingdome [t] are cast into vtter darknes.

q Matth.21 31
t Mat. 8.12

And how commeth all this to passe? but euen because they moũted vp vnto that hil, which into the first ascended an Angell [s], and came downe a diuel.

s Esay.14.12

But, Lord, whom thou hast prede-

predeſtinate, them thou haſt called [t], and ſanctified, & cleanſed, that they may bee a meete dwelling place [u] for thy maieſtie, with whom and in whom thy holy and pure light is [x], in whom thou takeſt pleaſure, and reioyceſt their youth, dwelling with them [y] in their remembrance, that they may be thine holy temple [z]: which doubtles is no ſmall commendation of our humanitie.

t Rom. 8.30.
u 1.Cor.3.16
1.Cor.6.19
x Pro. 8.31
y 2.Cor.6 16
z 1.Cor. 3. 16

Chap. 30.
That the ſoule of a faithfull man is the ſanctuarie of God.

FOr the ſoule, which thou haſt created [a], not of thy ſelfe, but by thy word; [b] not of the matter of any element, but of nothing, the which is reaſonable, of vnderſtan-

a Gen.1.26 27
Coloſ.3.10
b Iohn.1.3

ding, ſpirituall, liuing alwaies, and euer mooving, which thou haſt ſealed with the light of thy countenance, and hallowed by the vertue of thy baptiſme, is made ſo capeable of thy glorie, that thou alone, and nothing
e Pſa. 42. 1. 2 elſe can ſatisfie the ſame[e].

And when it hath thee, it hath her harts deſire; neither is there any outwarde thing beſide, which it would wiſh. But while it deſireth any outward thing it is a manifeſt argument, that thou art not within. For if thou bee had, it can wiſh for no more[d].

d Reu. 7. 17 Reu. 21. 4 e Iam. 1. 17 For inaſmuch as thou art the ſouereignee, yea all that good is it hath nothing which it may wiſh for more, but enioyeth thee, who art all that good is.

Now if it couet not after all that good is, it reſteth that it muſt

muſt couet after ſome thing, which is not al that good is; and ſo conſequently not the ſoucreigne good; and ſo not God, but rather a creature.

And as long as it deſireth a creature, it is alwaies hungrie. For although it haue what it can deſire of creatures; yet remaineth it emptie. For thete is nothing which can fulfill it, but thou alone f, after whoſe image it was created g.

And thoſe thou filleſt which deſire nothing beſide thee; and makeſt them meete for thee, holy h, bleſſed i, vndefiled k, and the friends of God l which do iudge al things but as doong m that they may win thee alone.

For this is the beſſing which thou haſt beſtowed vpon man; this is the honor wherwith thou haſt exalted him among all, yea,

f Pſa.42.1.2
g Gen.1.16 27
Wiſd. 2.23
Eccleſ.17.1 2.3
h Pſa.31.23
Phil.4.22
i Rō. 4.7.8
k Ephe.1.4
l Eſai.41.8
Wiſd.7.27
Iohn.15.14 15
m Phil. 3.8.

n Psal. 8. 1 3 &c. and aboue all creatures n, that thy name may bee wonderfull throughout all the world.

o Psalm. 18 2.6 Behold, O Lord my GOD o,
p Dan. 7. 27 1. Esd. 6. 31 Hebr. 7. 1 who art most hie p, most righteous q, almightie r, now haue I
t Matth. 19. 16. 17 Mark. 10. 17 18 found the place where thou inhabitest, it is euen the soule
u Dan. 7. 27 2 Cor. 6. 18 Reuel. 4. 8 which thou hast created after thine owne image and similitude t, which doth seeke and
s Genes. 5. 1 Colos. 3. 10 long after thee alone: not the soule which neither seeketh nor desireth thee.

Chap. 31.

That God neyther by the outward nor inward senses can be found out.

a Psa. 119. 176 I Haue gone astray like a lost sheepe a, seeking thee without, who art within. And much haue I laboured to finde

find thee without me, and thou dwellest within mee[b], at leastwise if I had a lust of thee. [b] Rom. 8. 9

I went about by the lanes, and by the streets[c] of the citie of this world, seeking thee, but I found thee not. Because I sought thee not rightly without, who art within. [c] Sal. songs 3. verse. 2.

I sent abroad my messengers, namely all mine outward sensesto seeke thee; yet did I not finde thee; because I sought amisse.

For now do I see, ô my light[d], O God, which hast inlightened me[e], I see now that I did not well in seeking thee by them. For thou art within, yet could they not tell me, where thou camest in[f]. [d] Esai. 60. 19 Micah. 7. 8. [e] Iohn. 1. 9

For mine eies doe tell me; If he had no colour, he entered not by vs: Mine eares do tell me; If [f] Iob. 9. 11

he made no noise, he passed not by vs: My nose telleth me, if he had no sent, hee came not by me: My tasting saith, if he had no sauor, he entered not by me; likewise my feeling doth say, If he had no bodie, aske not mee the question.

Therefore, O my God, these things are not in thee. For it is neither the faireneſſe of bodie, nor the beautie of time, nor the brightnes of light, nor the freshneſſe of colour, nor the melodie of Musicke, nor any thing elſe which is pleasant to the eare; it is neither the fragrancie of flours, nor the smell of oyntments or spices, nor the sweetnes of honie or Manna, delightfull to the taste; neither is it those things which are louely to be touched or embraced; nor finally any thing subiect to these senses

which

which I seeke, when I seeke my God. Be it far fro my thought, that I should think these things to be my God, which are comprehended of the senses euen of brutish creatures.

And yet when I seeke my God, I seeke for all that a certaine light excelling all light, which the eye cannot comprehend g; a certaine sound excelling all sound, which the eare cannot conceiue; a certain sent, surpassing all sent, which the nose cannot discerne; a certaine sweetnes, excelling all sweetenes, which no tast can iudge of; and a certaine imbracement, aboue all imbracement, which no feeling can reach vnto. g 1.Cor.2.9

For this light shineth, where no place is to containe it; This voice soundeth, where no ayre is to carrie it: this sente giues a

sent, where no wind is to waste it; this sauor sauoreth, where no taste is to eate it; and this embracing it felt, where it is not sundered. This is my God, and there shall none other be compared vnto him[h]. This doe I
[h] Baru. 3. 35 seeke, when I seeke my God; This doe I loue, when I loue my God.

Too late haue I loued thee, O beautie so old and yet so fresh, too late haue I loued thee! Thou wert within, and I was without where I sought thee; and I deformed, as I am, rushed vpon these goodly things[i] which thou hast made[k].

[i] Gen. 1. 31 Eccl. 39. 16 [k] Gen. 1. 1. 2. 3. &c. Psal. 148. 1. 2. &c.

Thou wert with me, but I was from thee. Those things kept me aloofe from thee, which could not be but in thee[l].

[l] Eccl. 18. 1 Actes. 17. 25. 28

I went all about seeking thee and forsaking my selfe for all things

things.

I asked the earth if it were my God; and it answered, No: and all things in the earth confeſſed the ſame.

I asked the ſea, and the deeps, and all things creeping in them; but they answered, We are not thy God, ſeeke him above vs.

I asked the puffing ayre, and the whole aire with al the dwellers in the ſame made mee this answere; Anaximenes is deceiued[m]: for I am not thy God.

I asked the heauen, the ſunne, the moone, and the ſtars: and they ſaid, Neither bee we thy God.

Then ſaid I vnto all thoſe which ſtand about the doores of my fleſh; tell me, I pray you, what thinke yee of my God? tell me ſomewhat of him? and they all answered with a loud voice. He hath

[m] Anaximenes was of opinion that the ayre was God, as Auſtine heere, and Theodin his booke de Principiis doth record.

n Psa. 100. 3 hath made vs n.

Then said I to the masse of the whole world, Tell me, art thou my God or no? And it answerd with a mightie voice, I am not: but through him I am whom thou seekest in mee: He hath o Iohn. 1. 3 made mee o: seeke him aboue 10 Hebr. 11. 3 me, by whom I am now ruled p p 2. Mac. 7. 9 and was once created.

The asking of the creature is the deep consideration of them: their answere, is the testimonie which they yeeld of God. For al things crie, God hath made vs q. q Gen. 1. 1. 2 3. &c. For, as the Apostle saith r, the Psa. 136. 1. 5, 6. &c. inuisible things of God are seen Eccls. 18. 1 by the creation of the world, Acts. 14. 15 being considered in his works. &c. 17. 24 r Rom. 1. 20 Then I returned vnto my selfe s Gen. 1. 27 and went into my selfe, and said Gen. 5. 1 t Wisd. 7. 1. thus to my selfe, what art thou? 2. Esdr. 7. 14 I answered my selfe and said, A 15 Acts. 14. 15 man reasonable s, and mortall t.

Then

Then began I to diſcuſſe what that ſhould be, & ſaid: Whence is this kinde of creature, O Lord my God[u]? whence but of thee? Thou haſt made mee[x], and not I my ſelfe.

What art thou? Thou I meane by whom I liue[y] nay thou by whom all things do liue[z], what art thou? Verely, thou, Lord my God[a], art the true[b], and only God[c], almightie[d], euerlasting[e], incomprehenſible[f], and infinite[g], liuing alwaies[h], and dying in no part of thee: thou inhabiteſt the eternitie[i], and art wonderfull in the ſight of Angels[k], thou canſt not bee vttered[l], nor found out[m], nor named: thou art a liuing God[n], a true God[o], a terrible and ſtrong God[q], knowing neither begin-

u Pſa. 7. 1. 3
x Pſa. 100. 3
y Act. 17. 28
z Pſ. 145. 15
Acts. 17. 25
a Pſa. 18. 2. 6
Mat. 4. 7. 10
b Exo. 34. 6
Iere. 10. 10
Iohn. 17. 3
c 2. King. 19
15. 19
Pſal. 86. 10
d Pſa. 115. 3
Pſal. 135. 6
e Pſalm. 9. 7
Pſalm. 102.
11. 12
f Pſal. 139.
6. 7. &c.
g Eccl 18. 1
h 1. Tim. 1. 17
i Eſay. 57. 15
k Pſal. 89. 7
l Pſa. 139. 6
m Iob. 9. 10
11. &c
n Eſay. 37. 4
17
Ierem. 4. 2
Hebr. 9. 14
Reu. 3. 9 10

Leuet. 7. 21. o Exod. 34. 6. Iohe. 17. 3. p Exod. 15. 11. q Pſal. 7. 12. 13. Eſaj. 1. 14.

ning

r Pro. 8.12 ning r nor end s; the beginning
s Psal. 101. and the ende of all things t; who
11.12
t Reuel. 1.8 art before the world u, and from
u Eccl. 24. euerlasting to euerlasting.
12
x Eccl. 41.21 Thou art my God x; and the
y Deut. 6.13 Lord of all which thou hast cre-
16
z 2. Ma. 7.9 ated z, with thee are the causes of all stable things, with thee do the originals of all changeable: thinges abide vnchaungeable: and with thee do the grounds of reasonable, vnreasonable, and temporall things continue for euer.

O my God, tell me thine humble seruant, O mercifull God tell thy seruant, euen by thy great mercies, I beseech thee, tell me, whence is this kinde of creature if not of thee? Shall any man be
a Psa. 100.3 his owne maker a? Haue any eythey beeing, or life, but from
b Act. 17.25 28 thee b? Art not thou the principal being, from whom all being doth

doth proceed[c]? For whatsoeuer is, it is of thee, beause without thee there is nothing. [c] Iam. 1. 17

Art not thou the welspring of life[d], frō which floweth all life? For whatsoeuer liueth, doth liue through thee[e]: because without thee nothing doth liue. Therefore, ô Lord, thou hast made all things. [d] Psa. 36. 9 Iohn. 4. 14 [e] Act. 17. 28

What? shall I aske who hath made mee? thou Lord, hafte made me[f], without whom nothing was made[g]. Thou art my maker, & I thy workmanshiph. [f] Psa. 100. 3 Psal. 119. 73 [g] Iohn. 1. 3 [h] Psal. 139 13. 14 &c Wisd. 2. 23

Thankes be to thee, O Lord my God, through whom I liue, & through whom all things do liue, because thou hast made all. Thankes be to thee, O my maker: for thine hands haue made me, and fashioned me. Thanks be to thee, ô my light[k]: because thou hast inlightened me, when- [i] Iob. 10. 8 Psa. 119. 73 [k] 1. Iohn. 1. 4. 9 Iohn. 8. 12 1. Ioh. 1. 5. 7

by

by I haue found both thee and my ſelfe. Where I found my ſelfe, there I knew my ſelfe: where I found thee, there I knew thee: and where I knew thee, there thou didſt inlighten me. Thanks be to thee, O my light, for lightening mee. But what is it that I ſaid, I knew thee? Art not thou a God incomprehenſible[l], and vnmeaſurable[m], the king of kings[n], and Lord of Lords, who alone haſt immortalitie[o], and dwelleſt in the light that none can attaine vnto[p], whom neuer man ſaw, neither can ſee? Art not thou an hidden God, whoſe glorie is paſt finding out: art not thou beſt knowne, and a wonderfull beholder of thy ſelfe?

l Iob. 25. 8.9
m Pſal. 139 7.8.9
n 1. Ti. 6. 15 Reu 17. 14 Reue. 19. 16
o 1. Tim. 1. 17
p 1. Ti. 6. 16

Who then knowes that which he neuer ſaw? For thou haſt ſaid in thy truth, No man

ſhall

ſnall ſee mee and liue q: Thy Prophet hath ſaid through thy truth, No man hath ſeen God at any time r, Who then knowes that ſ, which hee neuer ſaw? And thy truth it ſelfe t hath ſaid, No man knoweth the Sonne but the Father t: neither knoweth any man the Father but the Sonne. Thy Trinitie alone, which is aboue all knowledge, is perfectly knowne onely to it ſelfe.

q Ex. 16
r
ſ Io.
t Mat. 11. 27

Then what is it, that I, a man like to vanitie u, haue ſaid, I know thee? For who knowes thee, but thy ſelfe alone?

u Pſal. 144. 4

For thou, God alone, in thy moſt holy and heauenly word art ſaid to bee almightie x, paſſing prayſe worthie y, paſſing glorious, paſſing honourable, paſſing hie z, beyond all being. For thou art found ſeperesſentially,

x Gen. 35. 11 Eccle. 43. 1 2. 3. & c. Reuel. 4. 8
y Pſa. 96. 4 Pſa. 145. 3
z Gene. 14. 18 Luke. 1. 32. 35

tially, and beyond all knowledge to be aboue the nature of any thing which may be imagined, bee it intellectuall or sensible, and aboue euerie name
1.21 that is named [a], not in this world onely, but also in that which is to come: Inasmuch as through the supereſſentiall and secret power of thy Godhead, (how no reason, vnderstanding, nor being can conceiue) thou dwellest so as no man can eyther search thee out, or haue accesse vnto thee, and that in thy selfe, whereas light is, that
b 1. Tim. 6 16 none can attaine vnto [b], and brightnesse which no creature can eyther finde out, comprehend, or vtter, whereunto no light can attaine. Because it is no light to be looked vpon, or seene, but is thought to bee a light exceeding both the reach

of

of reaſon, and of vnderſtanding, and is more than can bee attained vnto, more than vnchangeable, more than may be communicated with any: Such a light it is, as neuer Angell, nor man ſaw, neither can ſee [c].

c 1. Ti. 6. 16

This is thy heauen, Lord, thine hiding heauen, thy paſſing ſecret heauen, I meane thy light beyond all vnderſtanding [d], beyond all reaſon, beyond being: of which it is ſaid, the heauen of heauen is the Lords. The heauen of heauen, in comparison whereof all other heauen is but earth: forſomuch is it is paſſing maruelouſly heaued vp aboue all heauen. Yet ſuch an heauen, as that fierie heauen compared thereunto, is but as earth. For this is the Lords heauen of heauen: becauſe none knowes it, but the Lord alone.

d Phil 4. 7

Vnto

Vnto this heauen no man ascendeth, but he which hath descended from heauen [e]. For no man knoweth the Father but the Sonne [f], and the Spirit of them both [g]: neither knoweth any man the Sonne, but the Father [h], and the Spirit of them both [i].

e Ioh. 3.13
f Mat.11.27
g Iohn. 15 26
h Mat.11.27
i Ioh.15.26

O sacred Ttinitie, O Trinitie eternall, passing glorious, passing vtterance, passing finding out, which no man can attain vnto [k], no man comprehend no man conceiue, as being beyond all being, and supereſſentially passing all sense, all reason, all vnderstanding, all knowledge, all essence of superceleſtiall spirits, the which nothing, not the verie Angels can eythter vtter, or conceiue [m], or vnderstand, or know: thou perfectly art knowne [n] to thy selfe, O

k 1. Tim. 6. 16
l Iob.23.8.9
m 1.Cor. 2.9
n 2 Cor.13.12

Trinitie.

Trinitie.

How then do I know thee, O Lord God most hie [o], aboue all earth, and aboue all heauen, whom neither Cherubins, nor Seraphins perfectly doe know: but with the wings of their contemplations they couer his face [p] which sitteth vpon the hie and stately throne, saying [q] Holy, holy, holy, Lord God of Hosts, the whole world is full of thy glorie!

[o] Psalm. 50 14
Luke. 1. 32
Luke. 8. 18
[p] Esay. 6. 1. 2
[q] Esay. 6. 3

The Prophet was astonished, and said, Wo is me, I know not what to say, because I am a man of polluted lips [r]! And my heart was astonished, and said likewise, Wo is me for speaking because I am a man of polluted lips. Yet I said, I knew thee.

[r] Esaie. 6. 5

Notwithstanding, woe to them, Lord, who are tong-tied when they should speake of thee.

thee. For they which babble much [s] are made mute without thee.

s Mat.6.7

And I, O Lord my God [t]; will not be still: because thou hast made me [u], and lightened me [x], and found me. So that I know thee [y], because thou hast inlightened me [z].

t Psal. 7.1.3
u Gen.1.26 72
Psal.100.3
Psa.119,73
x Iohn.1.9
y Iohn.17.3
z Ioh.1.4.9

Bnt how doe I know thee? Doubtlesse I know thee in thy selfe I know thee not as thou art to thy selfe [a], but as thou art to mee; yet not without thee, but in thy selfe. For thou art the light which hast inlightened me [b].

a 1,Cor. 13 12
b Ioh.1.9
1.Ioh.1 5.7

For as thou art to thy selfe, thou art knowne to thy selfe alone [c] but as thou art to me, according to thy grace, thou art knowne to me.

c 1.Cor.13 12
Iohn. 1 18
1 Tim.6 16
1.Ioh.4.12

But what art thou to mee? O mercifull God [d]? tell me thy miserable

d Exo.34.6
Psal.186.5

serable seruant, for thy mercies sake, tell me what thou art to me mard? Say vnto my soule e, I am thy saluation: hide not thy face away fro me, ô Lord, least I die. e Psal. 35. 3

Suffer me to speake with thy mercie, mee I say, earth and ashes f: suffer me to speake with thy mercie. For great is thy mercie toward me g. f Gen. 18. 27 Iob. 30. 19 Eccl. 17. 33 g Psa. 117. 2

I will speake vnto my God, albeit I am but dust and ashes h. h Ge. 18. 27

Tell me thy humble seruant, O mercifull God i, tell me thy miserable seruant, for thy mercies sake tell me what art thou to me ward? i Exod. 34. 6

Thou also didst thunder from heauen k with a mightie voyce into the inner eare of mine hart: thou brakest my deafenesse, so that I heard thy voyce: thou diddest inlighten my blindnes, and I saw thy light: and knew, k Psa. 18. 13

how

l Psal. 16.2 how that thou art my God!
Therfore did I say, I knew thee,
because I knew that thou art my
God. I knew thee to bee the
m Ioh. 17.3 onely verie God [m], and whom
thou hast sent Iesus Christ.

The time was when I knewe
thee not. But woe worth that
time, when I did not know thee:
wo worth that blindnes, when I
did not see thee: wo woth that
deafenes, when I did not heare
thee. Then blinde, deafe, and
ougly as I was, I rusht vpon
those faire things which thou
hast made.

Yet euen then thou wert with
me, but I was not with thee:
and those kept me farre off from
thee: which should not haue
beene without thee.

Thou hast inlightened me, O
n Ioh. 1.4.9 light of the world [n], so that
Iohn. 8.12 haue seene thee, and lo-

thee. For no man doth loue thee but he ſees thee: And no man doth ſee thee, but hee which loues thee.

It was late before I loued thee, O beautie ſo auntient, and yet ſo freſh; late was it before I loued thee. But wo worth that time when I loued thee not.

Chap. 32.

The faith or beliefe of a true Chriſtian moſt notablie deſcribed.

MY light[a], I praiſe thee for ligetening mee, whereby I know thee:

But how doe I know thee? I know thee to bee God alone[b], liuing God[c], a true[d] God, my Creatore[e].

I know thee to bee the maker both of heauen and earth[f], of

a Ioh. 1.4.9
b 2.Kin. 15 15.19 Pſal.86.10
c Ioh.17.3 d Ier.10.10 2.Chr.15.3
e Gen.1.26 27 Pſal.100.3 Pſal.139. 13.14.&c.
f Pſa.124.8 Pſa.134.3 Pſa.135.6

g Col. 1. 16 of all things visible and inuisi-
h Ier. 10. 10 bles, a verie God h, almightie i
i Gen. 35. 11
Reuel. 4. 8 immortall k, inuisible l, incom-
Reue. 11. 17
k 1. Tim. 1. 17 passable m, vnlimitable n, euer-
l Colo. 1. 15 lasting o, to whom none ca-
1. Tim. 1. 17 approach vnto p, nor compr-
m Iob. 23. 8 hend q, nor finde out r; who
n Bar. 3. 24
25 vnchangeable s, vnmeasurable
o Lam. 5. 19 infinite t, the beginning of
Dani. 6. 26
Baruc. 4. 10 creatures x be they visible or
14. &c. uisible, by whom al things we
Rom. 16. 26
p 1. Ti. 6. 16 created, through whom all
q Ierem. 32 elements doe consist. Who
18. 19
Eccles. 23. maiestie, as it neuer had beg-
19. 20 ning y; so it shall neuer h-
r Iob. 11. 7
8. 9. &c. end z.
s Malac. 3. 6 I know thee to be one Go-
t Psal. 139.
6. 7. 8 alone b, the true God c; nu-
Barta. 3. 24 ly, the eternall Father d, Son
25 & holy Ghost e; three perso-
Prou. 8. 22.

Hebr. 1. 12. 1. Col. 2. 15. 16. 17. y. Psal. 90. 2. Psa.
z Psal. 45. 6. Psa. 146. 10. a Deut. 6. 4. Malac.
b Psal. 68. 10: Esai. 37. 16. 20. c Iohn. 17. 3.
1. 9. d Mat. 11. 25. Mark. 13. 32. e Iohn. 1. 18.
3. 17. i Mark. 12. 36. Act. 1. 5. 8. 16. g Mat. 3.
Mark. 1. 10. 11. Luke. 3. 21. 22.

indeede, but one ſimple ſubſtance, and vnparted nature; the father made of none; the ſonne of the Father alone; the holy Ghoſt of the Father and the Sonne; alwaies without euer beginning, or end i.

Trinitie, yet but one onely and verie God k, omnipotent l, the onely beginning of all things m, maker of all creatures both viſible and inuiſible o, ſpirituall and temporall.

Which by thine almightie power at the beginning diddeſt of nothing make together both natures, ſpirituall and corporall, that is to ſay, angelicall and worldly, and afterward the humane, as a middle nature conſiſting of bodie and ſpirit.

I know and confeſſe thee, O God the Father, to be vnbegotten; thee, God the ſonne, to be

h Pro. 8. 22
Eccl. 24. 12
i Pſal. 102. 11. 12
k Deut. 6. 4
l 2. Ch. 15. 3
Iohn. 17. 3
m Eze. 10. 5
Eccl. 42. 17
2. Cor. 6. 18
n Iohn. 1. 1. 2. 3
o Colo. 1. 15 16. 17

p Psalm. 2. 7 Hebr. 1. 5 begotten of the Father p; thee,
q Ioh. 14. 26 God the holy Ghost the comforter q, to be neither made nor
begotten.

r Ro. 10. 0 With my heart I beleeue vn-
s 1. Cor. 1. 3 7 &c. to righteousnes r, and with my
t Ioh. 17. 3 mouth I confesse vnto saluati-
u Ioh. 3. 16 18 on, this holy, and single Trini-
1. Ioh. 4. 9 tie in three coequall, consub-
x Ioh. 1. 1. 2 3 stantiall, and coeternall per-
Hebru. 1. 2 sons, to bee a Trinitie in V-
y Lu. 1. 31. 69 Lu. 2. 16. 30 Matth. 1. 21 nitie, and an Vnitie in Trini-
z Rom. 3. 24 1. Cor. 1. 30 Eph. 1. 5. 6. 7 tie.

a Psalm. 2. 7 Act. 13. 33 b Ioh. 8. 42 Iohn. 13. 3 Ioh. 16. 27 30 I knowe thee Iesus Christ our Lord s, to bee a true God
c Ioh. 1. 4. 5 7. &c. the onely begotten Sonne o
d Mat. 1. 23 Mat. 16. 16 God u, and the Creator x, Sau-
e Psalm 2. 7 Hebru 1. 5 Hebru. 5. 5 our y, and redeemer not of me
onely, but also of all mankind
whom I acknowledge to b
begotten of the Father z bef
all worlds, God of God b, ligh
of light, verie God d of ver
God, begotten e not made, be
in

ing of one substance f and coe-
ternal g, with the Father and the
holy ghost, by whom all things
at the beginning were made h.

Stedfastly beleeuing, and truely confessing, that thou Iesus Christ the only begotten sonne of God i for our saluation k by the consent of the whole Trinitie tookest flesh, and wert conceiued by the holy ghost of the virgin Marie l, and wert made verie man m, of a reasonable soule, and humane flesh subsisting.

Thou forsomuch as in respect of thy Godhead, being the onely begotten Sonne of GOD; thou couldest neither suffer, nor die n, through thine exceeding loue wherwith thou hast loued vs o, thou, the verie same sonne of God for all that, becamest subiect to sufferings p and mor-

f Hebr. 1.3
g Hebr. 5.5
h Iohn. 1.1 2.&c. Hebr. 1.1.2
i Ioh. 3.16 18 1.Iohn.4.9
k Mat. 1.21 Luke. 1.31 69
l Mat. 1.18 20 Luke. 1.26. 27.&c.
m Ioh. 1.14 1.Tim.3.16
n 1.Tim. 1 17
o Ephe.2.4
p 1.Pet.2.21 Luk.24.46

 talitie,

talitie q, in respect of thy manhood; and o only Sonne of God, for the saluation of mankinde r diddest suffer death s vpon the wood of the Crosse t, to saue vs from euerlasting death u.

Thou the author of light, descendedst into hell x, and like glorious conquerour roseste gaine the third day y, taking thee againe thy sacred bodie which for our sinnes had lien in the sepulchre, and quickening it according to the Scripture the third day, that thou might test place the same at the righ had of the Father z.

For thou the verie Sonne God, taking againe vnto th selfe the substance of our flesh that is to say, the soule and h mane bodie which thou took of the glorious virgin b, art a cended vp aboue all the hea

q 1.Cor.8.11
r Mat.1.21
s Rom.5.6.7
1.Cor.15.3
2.Cor.5.15
t Gala.3.13
u Col.1.12.13.14
x Creed Apost. Athan.
y 1.Cor.15.4
z Mat.28.1.2.&c. Luk.24.1.2.3.&c. Iohn.20.1.11.12
a Act.2.3.4
Coloss.3.1
b Luke.24.36.37.&c. Iohn.20.19.20.&c.24.25.&c.

uens

uens, and mounted aboue the orders of Angels, where thou sittest at the right hand of God the Father [d], and whereas the fountaine of life is [e]; the light which none can attaine vnto [f], and the peace of God which passeth all vnderstanding [g].

There we doe worshipp thee, there we do beleeue thee to bee verie God, and verie man; confessing God to be thy Father [h]: and from thence we looke that thou wilt come a iudge in the end of the world [i], to iudge both the quicke and the dead, and to render to all men good & bad, according to their deedes [k], which they haue don in this life eyther reward or punishment, according as euerie one is worthie, rest or torment.

For all men, euen as many as haue receiued soules in their

c Mar.16.19 Luk.24.51 Acts.9.10. 11
d Acts.2.34 Colos.3.1
e Heb.1.3.13
f Psal.36.9 1.Tim.6.16
g Phil.4.7
h 2.Cor.1.3 2.Cor.11.31 Ephe.3.14
i Act.10.42 2.Tim.4.1.8
k Rom.14 10 2.Cor.5.10

humane flesh which they had in this world, shall rise at that day through the sound l of thy power: that whole man may receiue eyther the glorie of heauen m, or the paine of hell n, according to their deserts.

l 1.Cor. 15 51 1.The.4.16
m Ma.25.34 Iohn. 5.29 Rom.14.10
n Ma.25.41 Iohn. 5.29 2.Cor.5.10

Thou art our resurrection, and the life it selfe o, whom we look for, euen the Lord Iesus Christ our sauior p, who shal chãge our vile bodie that it may be fashioned like vnto his glorious body.

o Ioh.11.25
d Phili.3.20 21

I know thee the holy Spirit both of the Father and of the Sonne, to be one God q, and verie God r, proceeding alike from them both s of one substance t, and coeternall with the Father and the sonne, our comforter u, and aduocate x.

q 1.Ioh.5.7
r Ma 28.29 2.Cor. 13. 13 Reuel.1.4
s Ioh. 15.26 Galath.4.6
t 1.Cori. 2. 12
u Ioh.14.26
x Ro. 8.26
y Mat.3.16
z 1.Cor.1.3 8. &c.

Which camest downe in the likenes of a doue y vpon the same God, & our Lord Iesus Christ, and

and shewedst thy selfe vpon thine Apostles in fierie tongs a. Which also euen from the beginning hast instructed with the gift of thy grace all the saints and chosen of God: and opened the mouthes of the Prophets b, that they might declare abroad the wonderfull mysteries of the kingdome of God; who also together with the Father & the Sonne, of all the Saints of God, art worshipped and glorified. Among whom I the sonne of thine handmaid c do glorifie thy name, because thou hast inlightned me.

a Act. 1. 1. 2. 3. &c
b 1. Cor. 12. 10. 2. Tim. 3. 16. 1. Pet. 1. 20. 21
c Psal. 116. 16. Wisd. 9. 5

For thon art the verie light, the true light, the fire of God d, the master of the spirit e; which by thine ointment teachest vs all truth f; the spirit of truth, without which it is impossible to please God.

d Act. 2. 3
e 1. Cor. 13. 7. 8. &c.
f 1. Ioh. 2. 27
g Iohn. 14. 16. 17. Ioh. 15. 26

For thou thy selfe art God of God, and light of light, vnspeakably proceeding from the father of lights [h], and from his sonne [i] our Lord Iesu Christ [k]; with whom thou reignest, and art glorified most singularly, beeing of one substance, coequall, and coeternall with them in the essence of one and the same Trinitie.

I know the Father [l], Sonne [m], and holy Ghost [n], to be one [o], a liuing [p], and a verie God [q]: three I confesse in persons [r] yet but one in essence: whom I acknowledge, worship and glorifie with mine whole hart [s], being the true God [t], the onely God, holy [x], immortall [y], inuisible [z], vnchangeable [a], whom no man can eyther attaine vnto [b] or finde out [c]:

This God I acknowledge to

h Ia 2. 1. 17. i 1 Ioh. 3. 16, 18. k 1. Iohn 4. 9. k 2. Cor. 1. 3. Ephe. 3. 14. l Mat. 11. 25. Mar. 13. 32. m Ioh. 8. 42. n 2. Cor. 13. 13. o 1. Ioh. 5. 7. p Ioh. 17. 3. q Ier. 10. 10. r Mat. 3. 16. 17. s Deut. 6. 5. Mar. 12. 30. t 1. Thes. 1. 9. u Esa. 37. 16. 20. x Leu. 11. 44. 45. Reue. 16. 5. y 1. Tim. 1. 17. z Ioh. 1. 12. 1. Ioh. 4. 12. a Malac. 3. 6. b 1. Ti. 6. 16. c Iob. 23. 8. 9. &c.

bee one light, one sonne, one bread, one life; one happines, one beginning, one end, one creator both of heauen & earth [d], by whom all things do liue [e], by whom all things subsist [f], by whom all things are gouerned [g], ruled [h], and quickned both the things in heauen, and the things in earth, and thinges vnder the earth [i], beside whom there is no God, neither in heauen nor in earth [k]. Thus know I thee, O Lord God, who knowest mee [l], thus know I thee. Through the faith which thou hast inspired to me, I know thee O my light [m], the light of mine eyes, O Lord my God [n], the hope of all the ends of the earth [o]; the ioy reioycing mine youth, and the good susteining mine age.

For in thee, O Lord, all my bones reioyce, saying, O Lord, who

d Genes. 1 ver. 1. &c.
e Act. 17. 23 28
f Col. 1. 16 17
g 1. Esd. 4. 38
h Nehe. 9. 6
i 1. Tim. 6. 13
k Esa. 45. 5 18. & c
l Sam. 16. 7 Psalm. 7. 9
m Mich. 7. 8
n Psal. 7. 1. 5
o Psal. 65. 3

p Exod. 15. 11 who is like to thee? Among the gods who is like to thee? Not that whom the handes of men haue made; but thou who hast made the hands of men.

The Idols of the nations are
q Psal. 115. 4 siluer & gold q, euen the works of mens hands: so is not hee which made man. All the gods
r Psal. 96. 5 of the people are Idols r: but the Lord made the heauens.
Let those gods which made not the heauens, & the earth perish from the earth, and from vnder these heauens s: but let both heauen and earth praise him t which created both earth & heauens, Amen. Chap. 33.

s Iere. 10. 11
t Psa. 118. 1 2. &c.
u Psa 124. 8 Isa. 134. 3

A confession of mans wretchednesse.

WHo is like vnto thee ô Lord, among the gods a! who is like vnto thee, so glori-
q Exo. 15. 11 ous

ous in holines, fearful in praiſes, doing wonders!

Long was it ere I knew thee, O true light [b], long was it ere I knew thee. [b] Ioh. 1.4.9 Ioh. 8.12

There was a great and darke cloud before my vaine eyes: ſo that I could not behold the Sun of righteouſnes, nor the light of the truth.

I, a childe of darknes [c], was wrapped in darknes, I loued darknes, becauſe I knew not the light. Blinde I was, and I loued blindnes: after darknes I followed through darknes. [c] 1.The. 5.5

Who brought mee thence, where I blinde wretch, ſate in darknes, and in the ſhadow of death? Who tooke me by the hand, to lead me out? What was he which inlightened mee? I ſought him not, yet ſought he me out: I called him not, but he [d] Luk. 1.79

called

called me. What was he? Euen thou it was, O Lord my God[e], pitifull & mercifull[f], euen thou father of mercies[g], and God of all comfort. Euen thou it was my Lord GOD most holy[h], whom I confesse with all mine heart praysing thy name.

[e] Psa.7.1.3
[f] Psa.86.15
[g] 2.Cor.1.3
[h] Reu.16.5 Reuel.4.8

I sought not thee, yet thou foughtest mee; I called not vpon thee, but thou calledst mee. For thou hast called mee by thine owne Name. With a mightie voice thou hast thundered[i] from aboue into the inward eare of mine heart, saying, Let there be light[k], & light was made: insomuch as the great cloud vanished away, and the darke mist which had couered mine eyes melted, whereby I saw thy light, and knew thy voyce, and said:

[i] Psa.18.13
[k] Gen.1.3.

Of a truth, Lord, thou art my God,

God l which brought me out of darknes m, and from the shadow of death, and hast called me into thy wonderfull light, so that now I see, thanks to thee mine inlightner therefore.

l Psa. 7.1.3
Math. 4.10
m Luk. 1.79

And I looked backe, and saw the darknes wherin I had beene, and the darke dungeon, wherein I had lien, wherat I trembled, was afraid, and vttered these words.

Wo, wo worth the darkenes wherein I lay; wo, wo to that blindnes in which I could not see the light of heauen, wo, I say, wo to mine olde ignorance, when I knew not thee, O Lord.

I thanke thee, O mine inlightener n, O my Sauiour o I thanke thee for inlightening me, wherby I know thee.

n Ioh. 1.9
o Luk. 1.31 & 69

Late it was ere I knew thee, O ancient truth p, late it was ere

Luk. 2.11.31
p Ioh. 14.6

I knew thee, O eternall truth. Thou wert in the light, and I was in darkneſſe: I knew thee not, becauſe I could not be inlightened, but by thee q; and without thee there is no light.

q Iohn 9

Chap. 34.

A conſideration of Gods Maieſtie.

a Leu 11.44 45
Pſal. 99.9
Reuel. 4.8
Reuel. 16.5
b Deu. 10.17
c Eccl. 43.30
d Eccle. 43.30.31
e Reu. 5.11 12.13

God moſt holy a, of ineſtimable maieſty, God of Gods b, and Lord of Lords, who art moſt wonderfull c, and canſt neyther bee conceyued in thought, nor expreſſed by word d; of whom all the Angels in heauen do ſtand in feare; whom all the dominations & thrones do adore e, & at whoſe preſence all powers doe ſhake; whoſe might and wiſedome is infinite; which vpon nothing haſt laid

the

the foundation of the earth f, & gathered the waters of the Sea together g in the ayre as in a bottle.

O Lord moſt mightie h, moſt holy, and puiſſant k, God of all fleſh l, at whoſe preſence heauen and earth doe flie m, and at whoſe beck all the elements do obey; let all thy creatures worſhip and praiſe thee n.

And I the Son of thine handmaid o, through thy faith doe bow the neck of mine heart vnder the feete of thy maieſtie, yeelding thee moſt humble thankes for vouchſafing of thy mercie to inlighten mee, O true light p, O holy light, O wonderful light, which inlighteneſt not only euerie man that commeth into this world q, but alſo the eyes of the Angels in heauen.

Lo, I ſee now, thankes to thee;

Lo,

f Zech. 12. 1 Heb. 1. 2. 10
g Pſa. 33. 7
Pſa. 78. 13
h 2. Cor. 6. 18
Reuel. 4. 8
Reuel. 7. 17
Reuel. 5. 12
i Leu. 11. 44 45
Reuel. 4. 6
k 1. Sam. 2. 2 8
Pſa. 24. 8
Pro. 18. 10
l Ier. 32. 27
m Pſal. 104 7. 8
n Pſa. 148. 1 2. &c.
o Pſal. 116 16
Wiſd. 9. 5
p Ioh. 1. 4
1. Ioh. 1. 5 17
q Ioh. 1. 9

Lo, I see the light of heauen; the light some beames of thy countenance do now shine vpon the eyes of my minde, and comfort all my bones.

Oh that it were fully made perfect within me! O Father of
1 Iam.1.17 light [r], increase it; increase I pray the, that light which shineth vpon me; inlarge it, yea do thou inlarge the same, I beseech thee.

What is this I feele? what fire is this which warmeth mine heart? What light is it which spreadeth out such glorious beames vpon my minde?

O fire which alway burnest, and art neuer quenched, set me on fire! O light which alway shinest, and art neuer dimmed, inlighten mee. Would to God I were inflamed by thee!

O sacred fire, how sweetely doest

doest thou burne! how secretly dost thou shine! how desirous be they ful to burn, whom thou inflamest!

Wo to them whom thou dost not inflame! And wo to them, whom thou dost not inlighten (O true light, lightening the whole world with thy light!) 1 Iohn. 1. 9

Wo to the blinde eies that behold not thee, the Sunne which giueth light both to heauen and earth: wo to the dazeling eies, which cannot see thee; woe to the eyes which turne aside and will not see the veritie: and wo to those eies which wil not turn aside from regarding vanities. t Psal. 119 37

For the eies that are vsed to the darknes, cannot looke directly vpon the beames of the most glorious truth u, neither can they judge of the light, whose dwelling is in darkenes. For they see u Ioh. 3. 19

nothing

nothing but darknes, they loue and allow of darknes, and going from darkenes to darkenes, they know not where they fall. Miserable are they which forgo they wot not what: but more miserable are they which know what they loose, which fall with open eyes, and go downe quick x into the pit of hell.

x Numb.16 30

O most happie light, whom none see but they which haue pure eies: blessed are the pure of hearty, for they shall see God.

y Mat.5.8 Psal.24.4

O purging vertue, purge me, heale the sight of mine eies, that with a sound sight I may behold thee, whom none but such as haue pure eies can behold.

z Psal.51.7

I beseech thee, O light vnapprochable a take away by thy glorious beams the scales which a long time haue dimmed the sight of mine eies, that stedfastly

a 1.Ti.6.16

I may behold thee, and ſee light in thy light[b].

Thanks to thee, ô my light[c], lo I ſee now. O Lord, I beſeech thee, inlarge thou my ſight: open mine eyes[d] that I may ſee the wonders of thy law; who art terrible out af thy holy places[e].

Lo, thankes to thee my light, I ſee now, yet through a glaſſe darkely[f]. But when ſhall I ſee thee face to face[g]? When comes that day of gladneſſe and ioy[h], wherein I ſhall enter into the place of thy wonderfull tabernacle[i], euen to the glorie of God, that I may ſee thee face to face[k], & be ſatiſfied in deſire[l].

b Pſal.36.9
c Mich.7.8
d Pſa.119.18
e Pſal.6.8 35
f 1.Cor. 13 12
g Reu.22.4
h 1.Cor 13.13 Cal.ſong.3 verſe. 11
i Pſa.42.4
k Reuel.2.4
l Pſa.42.2.

Chap.

Chap. 35.

The longing, and thirst of the soule after God.

AS the Hart brayeth for the riuers of wa-
a Psal. 32. 1 ter [a]: so panteth my soule after thee, O God.

2 My soule thirsteth after thee
b Psal. 36. 9 God, the well of life [b]: when
shall I come and appeare before
c Psal. 42. 2 thy presence [c]!
d Psal. 36. 9 O fountaine of life [d], O veine
Iohn. 4. 10 of liuing waters: when shall I
13. 14 come vnto that water of th
sweetnes out of a desert, wild
and watrie land: that I may se
thy power and thy glorie, an
quench my thirst through th
waters of thy mercie?

I thirst Lord, thou art the wel
e Psal. 36. 9 of life [e], O fill me! I thirst Lord
I thirst euen for thee the liuing
God.

God [f]. Oh when ſhall I come, & appeare before thy preſence! Thinkeſt thou that I ſhall ſee that day, I ſay that day of gladnes and ioy [g], that day which the Lord hath made [h], for vs to reioyce and be glad therein. O that is a glorious and goodly day laſting euer, neuer at an end [i], wherein I ſhall heare the voice of ioy [k], and thankeſgiuing: when I ſhall heare it ſaid, Enter into thy maiſters ioy [l]: Enter into that euerlaſting ioy into the houſe of the Lord thy God, where as great things be [m] and vnſearchable, and marueilous things without number: enter into the ioy without ſorrow [o] conteyning euerlaſting ioy, whereas euerie good thing is [p], and no euill at all: whereas euerie thing which thou woulddeſt haue is, and nothing which thou

f Pſal.42.2

g Sal.ſong.3 verſe. 11
h Pſal.118 24

i Re.21.25 Reu.22.5
k Reu.19.1

l Matt.25 21.23

m Eſai.51 15

n Iob.5.9.

o Reu.7.15 16.17 Reuel.21.4

p 1.Cor.2.9

thou wouldest not haue.

There shall be the liuing life, the sweet life, the louely life, the life alway to be thought vpon. There shall be neither enemie to assault, nor inticement to carrie away, but souereigne and sure securitie, and secure quietnes, and quiet ioyfulnesse, and ioyfull blessednes, and blessed euerlastingnesse, & euerlasting happinesse, and the happie Trinitie and vnitie of Trinitie, and deitie of vnitie, & blessed sight of deitie, which is the maisters ioy.

q Reu. 11.4

O ioy aboue ioy! O ioy surpassing all ioy, beside which there is no ioy, when shall I enter into thee, that I may see my God who dwelleth in thee? I will goe thither and behold this marueilous vision.

r 1. Cor. 12 14
Reuel. 22.4
s Matt. 25. 21. 22
t Reuel. 12. 4

But what keepes me backe? Alas, that my freedom must yet longer

onger be kept from me O nip-
ing sorow, how long shal it be
said to me, Where is thy God [u]?
how long shall it be said to me,
Waite, and waite againe? And
now, Lord, what waite I for [x]?
do not we, O Lord my God [y],
waite for the Sauiour [z], euen our
Lord Iesus Christ, who shall
change our vile bodie, that it
may be fashioned like vnto his
glorious bodie?

We looke when the Lord will
turne from the bridehouse, to
bring vs vnto his mariage [a].

Come Lord Iesus [b], come
quickly. Come Lord Iesu
Christ, come & visit vs in peace;
come and deliuer vs out of pri
sons [c], that with perfect harts we
may reioyce in thy presence [d]; ô
come Iesus our Sauiour [e]; thou
from all natiõs do so long for,
how thy face, and we shall be

u Psal.42.3 10
x Psal.39.7
y Psal. 7.1.3
z Phil.3.20 21
a Mat. 22.2 3.4.&c. Reu.19.7.9
b Reu. 22. 17.20
c Esay.42.7
d Psal.42.2
e Phil.3.20 1.Tim.4.10

f Ioh. 1.4.9 safe. O my light f, and my redee
g Iob.19.25 Esay.43.14 mer g come bring my soule ou
h Esa.42.7 of prison h, that I may prayse thine holy name.

How long shall I wretch be tossed in the flouds of my mo talnes, crying vnto thee ô Lo and yet cannot be heard!

O Lord, hearken how I c vnto thee out of this great s and bring me vnto the hauen euerlasting happines.

Blessed are they, who hau passed out of the peril of this haue found grace to arriue fore thee the safest harbor.

i Hebr. 11. 13.14.&c. blessed are they indeede, haue escaped from sea to sh from exile to their Count

k Reuel. 7. 15.16.17 Reuel. 21.4 from prison to the pallace, ioying their wished rest k.

Blessed are they, who crowned with the garla

1 Reue.2.10 Reuel.4.4 endlesse glorie l, which

world they sought for by many tribulations [m], do now ioy and reioyce euerlastingly [n].

m Act.14.22

O happie indeede, yea three and foure times happie are they which quite deliured from all miseries [o], do possesse the kingdome of honour [p], and are sure of the vncorruptible crowne of glorie [q]!

n Reue. 21.4
o Reu.14.13
p Mat.25.34
q 1.Pet.5.4
r 1.Pet. 1.4

O euerlasting kingdome [r], O kingdome worlds without end, whereas light is, which alway lasteth [s], and the peace of God that passeth all vnderstanding [t], in which the soules of the saints do rest [u], and wheras euerlasting ioyes shalbe vpon their heads, where they shall obtayne ioy and gladnesse, and sorrow and mourning shall flie away [x]. O what a glorious kingdome is it, where all thy saints doe reigne with thee [y], ô Lord, clothed with

s Reu.21.23 24.25
t Phil.4.7
u Reu.14.13
x Esa.35.10
y 2.Tim.2.11

z Psa. 104. 2 light as with a garment[z], hauing the crown of pretious stones vp- on their heads!

O kingdome of euerlasting blisse, where thou God the hope of the godly[a], and the Diadem a 1. Tim. 1. 1 of glory, art seene of thy Saints b 1. cor. 13. 12 face to face[b], reioycing them o Reue. 22. 4 all sides with thy peace, whic c Phil. 4. 7 passeth all vnderstanding[c]!

d Esa. 35 10 Reuel. 7. 15 16. 17 Their comfort endles[d], mirt without mourning; health wit out sicknes; way without we risomnesse, light without dar nes; life without death; and goodnes without any euill is.

There youth neuer comm to age, life dieth not; beau palleth not, loue cooleth n health decayeth not, ioy wit reth not.

e Reu. 7. 15 16. 17 There neither paine is fel neither groning heard; ne sadnes seene: there alway th

enioy pleasure; and euill there is neuer feared. Because happines is there enioyed, which is to see the face f of the lord of hosts g for euermore.

f Reue. 2. 4
g Psal. 48. 8

Wherefore happie are they whom God hath fetched out of this wretched life, vnto so great ioyes. But vnhappie are wee which saile through the waues of this sea, and by these dangerous gulfes. Vnhappie, I say are wee whose life is in banishment h, and whose way is perilous i; we continue as yet in the streames of water sighing after thee the hauen of the sea.

Psal. 59.5
Psal. 69.6
h Heb. 11. 14 15
i Iob. 7. 1. 2. &c.

O our countrie k, ô our quiet l countrie, we ken thee a farre off, wee salute thee out of this sea, wee sigh after thee m out of this vale, and with teares we tugge hard to come vnto thee, O Christ, God of God n, the hope

k Heb. 11. 14 15
l Reuel. 21. 4
m Ps. 42. 1. 2
n Iohn. 8. 42 Iohn. 13. 3 Iohn. 16. 27 30

o 1.Tim. 1.1 of mankind o, our ſtrength and refuge, whoſe brightneſſe doth inlighten our eyes a farre off, as the beame of the ſea ſtarre doth in the darke clouds of the raging ſea; that wee may bee directed vnto thee the hauen of reſt!

O Lord, with thy right hand gouerne thou our ſhip by the ſterne of thy croſſe, that we periſh not in the waues, and that the tempeſt of water drown vs not, nor the deepe ſwallow vs vp: but with the hooke of the croſſe draw vs backe vnto the our onely comfort, whom we behold a far off, as the morning

p Eſai.35.10 ſtar, almoſt with weeping eyes
Galat.3.15 looking for vs vpon the ſhore
Tit.2.14 the celeſtiall countrie.
Reuel.5.9 Behold, we whom thou haſt
q Heb.11.4 redeemed p, wee I ſay thy ba-
2.Chr.25.15 ſhed as yet q, whom thou
1.Cor.5.6.9 redee

redeemed with thy pretious bloud[r] crie vnto thee; Heare vs, O God of our saluation, the hope of all the ends of the earth, and of them that are farre off in the sea[s]. r 1.Pet.1.18 19. s Psa. 65.5

We abide in the troublesome sea, and thou standing vpon the shore beholdest all our daungers: O saue vs, wee pray thee, for thy names sake[t]. t Psa 44.26

Giue vs grace, ô Lord, among these dangers to hold and keepe such a course, that each perill escaped, wee may come safe vnto the heauen both with ship and merchandise. Amen. Psal. 79.9

Chap.36.
Againe touching the glorie of our celestiall countrey.

Herefore when we shall come to thee the wel of wisdom vnto thee the lasting light, vnto thee the light which cannot be extinguished so that wee may see thee, not
a 1.Cor.13 12 through a glasse darkly [a], but face to face, then shall our desire be satisfied. For there shall bee nothing without vs to bee wished for, but thou, O Lord the
b Iam.1.17 souereigne goodnes [b]; who wilt be the reward of the blessed, the Diadem of their glorie, and the euerlasting ioye vpon their
c Esa.35.10 heades [c], bringing peace vnto them both inwardly and outwardly in thy peace which passeth all vnderstanding [d]. Then
d Phil.4.7

we

wee shall see thee [e], loue thee, and praise thee. e Reu. 21.4

In thy light we shall see light. For with thee is the well of life [f], and in thy light wee shall see light. f Psal. 36.9

And what maner of light? A light vnmeasurable, a light without bodie, incorruptible incomprehensible, a light which faileth not [g], a light vnquenchable, vnapproachable [h], vncreate, a true light, an heauenly light; which lighteneth the eies of angels, which comforteth the strength of the righteous, which is the [i] light of lights, and the fountain of life [k], which is none other thing, but euen thou, O Lord my God [l]. g Esai. 35.10 Reue. 7.15 16.17 h 1. Ti. 6.16 i Iam. 1.17 k Psa 36.9 l Psal. 71.3

For thou art the light in which light we shall see light [m], that is thy self in thy self in the brightnes of thy countenance, when m Psa. 36.9

a 1. Cor. 13 12 Reuel 22. 4 we shall see thee face to face n.

What is it to see thee face to face, but euen, as the Apostle saith o. To know euen as I am

o 1. Cor. 13 12 knowen: to know thy trueth

p Mat. 16 16 Acts. 14. 15 Rom. 9. 26 and thy glorie?

q Matth. 25 21. 3 r Ism. 1. 12 s Rom. 8. 18 Colos. 3. 4 t Esa. 35. 10 u Reu. 2. 10 To know thy face is to know the power of the father; the wisdome of the Sonne; the mercie of the holy Ghost; and the single and simple essence of the glorious Trinitie.

x 1. Cor. 9 24. 25 y Heb. 3. 18 z Reu. 14 13 a Reuel. 7 15. 16. 17 b Luke. 23. 43 Reuel. 2. 7 c Gal. 4. 26 Reue. 3. 12 Reuel. 21. 2 10 d Gal 6. 8 Reuel. 2 7 e Esay. 35. 10 Reuel. 21. 4 29 For to see the face of the living God p, is the chiefest happines, the ioy of Angels, and of all Saints q, the reward of eternall life r, the glorie of the spirits s, euerlasting ioy t, the crowne of glory u, the garland of felicitie x, rich tranquility y, the goodly peace z, inward and outward delectation a, the paradice of God b, celestiall Ierusalem c, the blessed life d, perfect happines

the ioy of perpetuitie; the peace of God, which paſſeth all vnderſtanding f. f Phil.4.7

This is full happines indeed, and all the glorie of man, euen to ſee the face of his God g: to ſee him that made heauen and earth h: to ſee him that hath made man i that hath ſaued man, that hath glorified man k. g 1.Cor.13.12 Reuel.22.4 h Gen.1.1 Acts 4.34 Heb.1.2.10 i Gen.1.26.27 k Pſa.100.3 Phil.3.20 1.Tim.4.10

Man ſhall ſee God in knowing him: like him in louing him: and prayſe him in poſſeſſing him. For he ſhall be the heritage of his people l: of his holy people, of the people whom he hath redeemed m. He ſhall be the poſſeſſion of their felicitie, he ſhall be the reward, and recompence of their hope. I will be, ſaith hee n, thine exceeding great reward. For great things beſeeme a great perſon. l Rom.8.30 m Pſal.28.9 Pſal.33.82 Eſai.19.25 n Gal.3.13 1.Peter.1.18 Reuel.5.9 o Gen.15.2

In good ſooth, O Lord my God

p Psa. 7. 1. 3 God p; thou art much greater
q Exo. 1 8. 11 than all Gods q; and thy reward
r Gen. 15. 1 is exceeding great r.

Neyther art thou great, and thy reward little: but as thou art great, so is thy reward great. For thou art not one thing, and thy reward another.

But thou thy selfe art exceeding great; thou thy selfe art an exceeding great reward s. Thou
s Gen. 25. 1 thy selfe art both the crowne, and the crowner; the promise
t Reu. 2. 7 17 and the promiser: the gift: and the giuer: the rewarder t, and the reward of euerlasting blisse.

Thou art then the crowner, and the crowne, ô my God, and the diademe of mine honour adorned with glorie, the bright comforting, the light renuing the glorie adorning, my great hope, the desire, and thing desired u from the hart of all saints
u Psa. 42. 1, 2

Thy ſight therefore is all the recompence, all the reward, all the ioy which we looke for.

For this is eternall life, this, I ſay, is thy wiſedome: This is eternall life [x], that we know thee to bee the onely true GOD, and whom thou haſt ſent Ieſus Chriſt.

So that when we ſhal ſee thee the onely true God [z], liuing [a], almightie [b], ſimple [c], inuiſible [d], who can neither be conteined [e], nor comprehended [f]: and thine onely begotten Sonne [g], of one ſubſtance with thee [h], and coeternall [i], euen Ieſus Chriſt our Lord [k], whom thou didſt ſend into the world [l], for our ſaluation in the power of thy holy ſpirit: three in perſons [m], and but one in ſubſtance: an holy [n], and

x Ioh. 17.3
y 1.cor.13.12 Reue. 22.4
z Deut. 6.4 Malac. 2.10
a Mat. 16.16 Act. 14.15 Rom. 9.26
b Gen. 35.11
c Reuel. 4.8
d Pſa. 86.10 Eſay. 37.16 20
e Colo. 3.15 1.Tim. 1.17
f Iob. 25.8 9 Iere. 32. 18.19
g Ioh. 3.16 19 1.Ioh. 4.8.9
h Heb. 1.2.3
i Heb. 13.8
k Rom. 1.1 3.7 1. Cor. 16. 22.23.24

l Iohn, 6.29.38. m Mat. 3.16.17. Mark. 1.10.11. Luke 3.21.22. n Leuiti. 11.vers. 44.45. Reuel. 16.5.

God

p Psa. 7.1.3 God p; thou art much greater
q Exo. 18.11 than all Gods q; and thy reward
r Gen. 15.1 is exceeding great r.

Neyther art thou great, and thy reward little: but as thou art great, so is thy reward great. For thou art not one thing, and thy reward another.

But thou thy selfe art exceeding great; thou thy selfe art an exceeding great reward s. Thou
s Gen. 25.1 thy selfe art both the crowne, and the crowner; the promise,
t Reu. 2. 7 and the promiser: the gift: and
17 the giuer: the rewarder t, and the reward of euerlasting blisse.

Thou art then the crowner, and the crowne, ô my God, and the diademe of mine honour adorned with glorie, the brightnes comforting, the light renuing, the glorie adorning, my great hope, the desire, and thing desi-
u Pf. 42. 1, 2 red u from the hart of all saints.

Thy

Thy sight therefore is all the recompence, all the reward, all the ioy which we looke for.

For this is eternall life, this, I say, is thy wisedome: This is eternall life [x], that we know thee to bee the onely true GOD, and whom thou hast sent Iesus Christ.

So that when we shal see thee the onely true God [z], liuing [a], almightie [b], simple [c], inuisible [d], who can neither be conteined [e], nor comprehended [f]: and thine onely begotten Sonne [g], of one substance with thee [h], and coeternall [i], euen Iesus Christ our Lord [k], whom thou didst send into the world [l], for our saluation in the power of thy holy spirit: three in persons [m], and but one in substance: an holy [n], and

x Ioh. 17.3
y 1.cor.13.12 Reue. 22.4
z Deut. 6.4 Malac. 2.10
a Mat. 16.16 Acts. 14.15 Rom. 9.26
b Gen. 35.11 Reuel. 4.8
c Psa. 86.10 Esay. 37.16 20
d Colo. 3.15 1.Tim. 1.17
e Iob. 25.8 9
f Iere. 32. 18.19
g Ioh. 3.16 19
1.Ioh. 4 8 9
h Heb. 1.2.3
i Heb. 13.8
k Rom. 1.1 3.7
1. Cor. 16. 22.23.24

l Iohn, 6. 29. 38. m Mat. 3. 16. 17. Mark. 1. 10. 11. Luke. 3. 21. 22. n Leuiti. 11. vers. 44. 45. Reuel. 16. 5.

God

o Esa. 37.16 God alone o, beside whom
:o there is no God p, then we shall
P.Deu 33. haue what now we seeke, name-
26 ly eternall life q, euerlasting
q Galat.6.4 glorie r, which thou hast prepa-
Reuel.2.7 red for them which loue thee s:
r Reuel. 21 and laid vp for them that feare
4.23.&c. thee t: and wilt giue to them
s 1.Cor.2.9 which seeke thee u, I say, which
t Psa. 35.19 continually do seeke thy face.
u Psal. 24.6

And thou, ô Lord my God, which didst take me out of my mothers bowels x, which recommended me into thy hand, suffer me not any more, I beseech thee, to bee distracted so on euerie side: but bring mee from outward things vnto my selfe: & fro my selfe vnto thee, that mine heart may alwaye say vnto thee, My face hath sought thee out, Lord I will seeke thy face y, the face of the Lord of hostes z, wherein all the

x Psal.71.6
y Psal.27.8
z Psal.59.5

euer-

euerlaſting glorie of the ſaints conſiſteth.

The ſight whereof is eternall life, and the euerlaſting glorie of the ſaints.

Wherefore let mine heart reioyce, that it may feare thy Name. Let the heart of ſuch as ſeeke the Lord [a], reioyce: but much more the heart of ſuch as finde him. [a] Pſal. 24. 6

For if there be ioy in ſeeking, how great ſhall bee the ioy in finding! Wherefore I will alway earneſtly ſeeke thy face, yea vnceſſantly will I ſeeke the ſame, if happily the gate and doore of righteouſneſſe may be opened vnto me [b], that I may enter into my maiſters ioy [c]. This is the gate of the Lord [d]: the righteous ſhal enter throgh the ſame. [b] Pſal. 118. 19 [c] Matt. 25. 21. 23 [d] Pſal. 118. 20

Chap.

Chap.37.
A Prayer vnto the holy Trinitie.

BLESSED Trinitie, three [a], coequall and coeternal persons, one [b] verie [c] God, Father [d], Sonne [e], and the holy Ghost [f], which alone inhabitest the eternitie [g], and the light that no man can attaine vnto [h]: who hast made the earth by thy power [i], and rulest the world by thy wisedome.

Holy, holy, holy [k], Lord God of hostes, dreadfull [l] and mightie [m], and righteous [n], and mercifull [o], and wonderfull [p], who art to be praised [q], and to be loued [r].

One God [s], three persons [t],

a Mat.3.16 17 Mar.1.10.11 Luk. 3.21. 22
b Deut.6.4 2 King. 19. 15.19
c Ier.10.10 2 Chro.15.3
d Mat.11.25 Mar. 13.32
e Iohn.3.16 18
1.Iohn.4.9
f 2.Cor.13 13
g Esa.57.15
h 1.Ti 6.16
i Iere 51.15 k Esai.6.3 Reuel.4.8
l Deut.7.21 Dan.9.4.
m Exo.20.5 Psal.24.8
n Psa.116.5 Esay.45.21
o Exo.34.6 Psal.86.5
p Psa.81.9
q Exo.15.11 1.Chr.16.Psalm.96.4. Psal.145.3.
r Deutro.6.5.
s Deu. 6.4. 2.King.9.15.19.
t Luke.3.21.22.

one

one eſſence, power, wiſedome, goodneſſe, and one vndeuided Trinitie: Open to me, which call vnto thee, the gate of righteouſnes [u], and when I am come in, I will praiſe the *Lord*.

[u] Pſ. 118.8

Lo moſt honorable houſholder, I a poore begger knocke at thy doore; command the doore to bee opened to mee which knocke, who haſt ſaid [x], knocke and it ſhall be opened.

[x] Math. 7.5

For doubtles the grones of my pained bowels, & the crie of the teares of mine eies knock at thy gate, ô moſt mercifull father.

O Lord, my whole deſire is before thee [y], and my ſighing is not hid from thee.

[y] Pſal. 38.9

O Lord, hide thy face no longer fro mee [z], neither caſt thy ſeruant away in diſpleaſure.

[z] Pſal. 27.9

Moſt mercifull Father, heare the complaint of thy ſonne, and reach

reach him thine helping hand
that it may bring me out of the
horrible pit [a], out of the lake of
miserie, and from the myry clay,
that I perish not in the sight of
thy pitifull eyes, and in the pre-
sence of thy bowels of mercie:
but may escape vnto thee my
Lord God [b], that I may see the
riches of thy kingdome, and e-
uermore behold thy face [c], and
sing praises to thine holy name.

O Lord, which dost wonde-
rous things, comf orteſt mine
hart through the remembrance
of thee, and inlightenest mine
youth, cast me not off in that
time of mine age [e], but reioyce
all my bones, and renue my
strength like the Eagles [f].

[a] Psal. 40.2
[b] Psa.7.1.3 Mat.4.7.10
[c] 1.Cor.13 12 Reue 22.14
[d] Psa.72.18
[e] Psa.71.9
[f] Psa.103.5

FINIS.

AT LONDON,
Printed by Humfrey Lownes
dwelling on Bred-ſtreet
hill, at the ſigne of the
Star, for the companie of
the Stationers.